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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

LUTHER LEAGUERS OF CANADA IN CONVENTION AT OTTAWA.

Reports of Canada, South Dakota, Iowa, Nebraska, and Connecticut Leagues in this issue

THE BADGE OF ROYALTY

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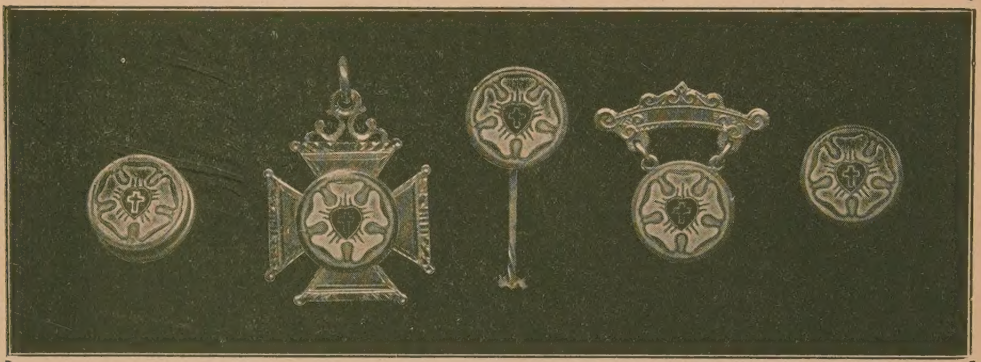
To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Eleventh National Convention

Baltimore, Md., September 22, 23 and 24, 1914

The National Executive Committee have accepted the kind invitation of the District Luther League of Baltimore and vicinity to hold the Eleventh Convention of The Luther League of America in Baltimore, Md. After conferring with the local committee, the Executive Committee has designated September 22, 23 and 24, 1914, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. Credentials should be signed by the President and Secretary of each organization.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Baltimore. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America. Credentials should be sent Mr. Mattice not later than September 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now, and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

E. F. EILERT,
Chairman.

WM. C. STOEVER,
President of the Luther League of America.

Of the Church - By the Church - For the Church

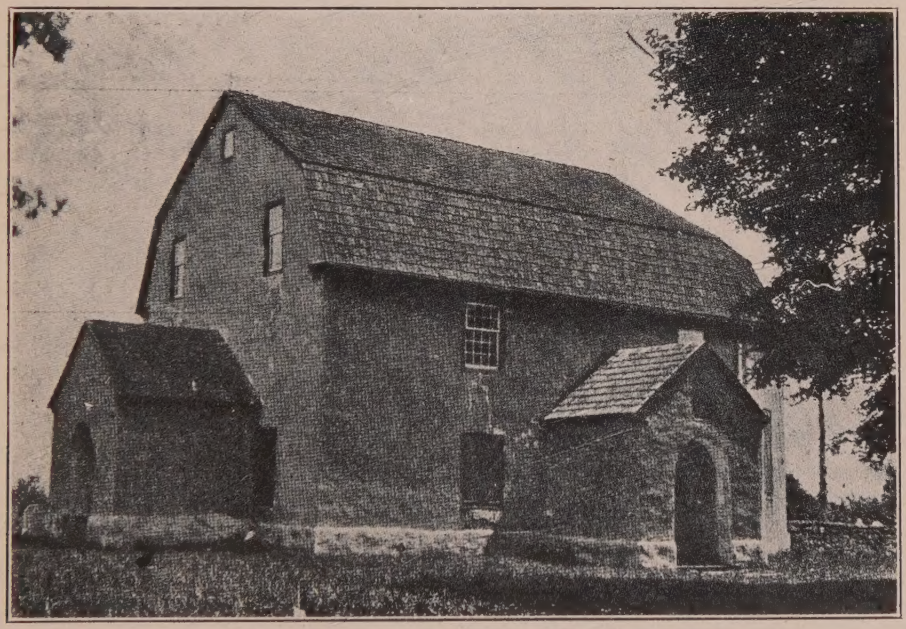
Luther League Review

The Old Trappe Church

And Muhlenberg's Connection with It

BY REV. W. O. FEGELY.

STANDING in the shadow of Old Augustus Church, Trappe, Pa., a feeling of reverence steals over you out of the stillness, and mingles the memories of the past with the dreams of the present. You realize that you stand on ground once the battlefield of a hero of the faith, whose sands now serve him as a pillow and a bed in his last earthly sleep. There, close to the east wall, directly opposite the pulpit within, sleeps the patriarch, Henry Melchior Muhlenberg. A marble slab as a constant sentinel bears the following Latin inscription—"Qualis et quantus fuerit Non ignorabunt sine lapide futura saecula" (Who and what he was future ages will not be ignorant of without a stone.) It sounds like a prophecy, but has entwined its sentiments with the intricacies of passing time, and today is a record of history. Nowhere has a monument been erected to the great man. The only monument in stone which he can claim is that erected under his own direction—the Old Trappe Church. It was not constructed with commemorative ideals in view, but with the idea of service. This gives it its monumental value. The elaborate shaft or the elegant tomb that bears mute testimony to former greatness is merely sentimental. The workhouse of the great which has served its purpose to his cause for half a century after the hand of death has touched his lips and forever stilled his voice is the ever growing monu-



THE OLD AUGUSTUS CHURCH AT TRAPPE, PA.

ment of his service to the world and God. Such is the Old Trappe Church to Muhlenberg.

It makes us almost feel that it a fulfillment of Christ's declaration "the first shall be last." It is the first church Muhlenberg built. It is the last one to stand in its original rugged simplicity. He landed in Philadelphia, November 25, 1742, and under date of January 25, 1743, he writes that the deacons had engaged a master mason to contract for the building of a church. In less than nine months from this date the congregation transferred its altar from the barn which had served as a place of worship to the new, though yet unfinished church.

Its style of architecture looks queer today, but it is historical, being a duplicate of the rural architecture in Germany. The forefathers were sagacious, original, accommodating themselves to the new contingencies of a new land in their daily life. In their church life, however, they were conservative and historical.

The Old Church is fifty-six feet long and thirty-four feet wide, having the two rear corners cut off, making it six cornered, and having large open vestibules over the two entrances. The walnut pulpit with its sounding board hung to the wall stands against the northeast diagonal side, facing the opposite corner. There are galleries of oak and poplar on three sides. The one back of the pulpit was erected eight years after the church to accommodate the new pipe organ purchased in Europe through the agency of G. Mittleberger. It was one of the first pipe organs in rural Pennsylvania. The whole is compact and economical of space, yet it seats almost five hundred people in the pews. These are thoroughly Lutheran in design, having the spaces for occupants designated by numbers branded on the book racks. When filled to its capacity it will accommodate about six hundred people, a great many more than usually apply now for admission into the more commodious church by its side. For seventy-one years native sandstone laid on the ground served as a floor. The sexton was required to cover it with straw under the pews during the winter. Old and delicate women brought hot planks as footwarmers, for these sturdy pioneers had not the luxury of a stove in church. There never was a chimney on the building. The white painted altar bearing date, 1795, stands in the open space before the pulpit, and the low inclined kneeling bench is still preserved. To fully appreciate its simplicity, which nevertheless contains the essentials of churchliness, it must be seen and studied.

I know of nothing that brings together the mechanical and domestic past, and the constancy of the divine essence and worship as the Old Trappe Church. Its foundations were laid deep, its walls were made wide, and mixed with the mortar was the conscious feeling of faithful service to God and man, which have conspired to give it strength so that today after the storms and tempests of one hundred and seventy years have beat upon it, it still stands without a flaw. It is purely man-made, yet God crowned. No machine work entered into its construction. The trees were felled in the "forest primeval." They were squared, and sawed and rough planed by hand. The nails and hinges, the latches and locks were hand forged over three-quarters of a century before Longfellow sang about the Village Blacksmith. Its timbers were framed and pinned with wooden pins as accurately as Euclid would allow. The gallery rests upon stone buttresses projecting from the wall, and every pillar and the pulpit stand upon a neatly dressed sandstone base. In every detail it speaks of the rugged character of its builders, and contrasts well with the delicacy of the spiritual graces which they lacked, but earnestly sought and found in the Word and worship of the Lord.

Upon his arrival in America Muhlenberg remained in Philadelphia only two months. He then took up a tract of land adjoining the ground upon which stands the Old Church, and took up his abode at Trappe. Naturally he preferred the country to the city. The people of Providence (Trappe) were glad to welcome him among them as a neighbor and fellow citizen, and a strong mutual attachment grew up between them. His presence, talents and activity greatly assisted them in their culture and advancement.

Upon meeting Anna Maria Weisser, daughter of Conrad Weisser, about a year later, he commenced building a house on his ground near the church, and after their marriage in 1745 took possession of the same and lived there till 1761, when through the stress of difficulties in Philadelphia he removed to that place. He remained there until peace and harmony was restored, when he bought another home at Trappe and moved there in 1776.

(*Continued on page* 34.)

Luther League of Canada

Seventh Convention at Ottawa, May 25

BY REV. M. J. BIEBER.

OTTAWA (the Washington of the North), the capital of the Dominion of Canada, extended a royal welcome to the young Lutherans of Canada on Monday, May 25, at the seventh annual convention of the Canada Luther League. St. Peter's Evangelical Lutheran Church, the Rev. J. J. Clemens, B. D., pastor, had open doors and open hearts for the delegates and visitors who came from all Lutheran centers in eastern and central Canada.

The newly consecrated church building, churchly in appearance and chaste in its appointments, in its chancel and furniture arrangements was truly a fitting place in which to hold this circle—completing (seventh) convention, and was filled at the three sessions of an all too short a day. The weather was ideal, the delegates were in happy mood, the officers were at their best, and all present were intensely interested in the "King's Business," which was conducted with seriousness and despatch. The convention motto was "Service," and all reports, papers and discussions indicated the responsibility which the Leaguers feel in connection with the important work which confronts the League locally and nationally.

INTERIOR OF ST. PETER'S CHURCH AT OTTAWA.

The Rev. J. Maurer, president of the Synod of Central Canada, conducted the opening (matin) service, and the president of the Dominion League, Mrs. G. Boyer, of Hamilton, called the convention to order at 10 o'clock. The Rev. O. Klaehn, of Stratford, Ont., the honored president of the Luther League of the German Canada Synod and its delegate to this convention, brought the greetings of his large body of young people and rejoiced in the spirit of co-operation manifested by both leagues. The Rev. J. J. Clemens, on behalf of St. Peter's League, warmly welcomed the convention to his church and congregation and made delegates and visitors feel perfectly at home.

Rev. M. J. Bieber, vice-president of the Canada League and chairman of the Executive Committee, responded to these enthusiastic greetings by recalling the large organization meeting at Galt on April 23, 1908, and the subsequent annual meetings at Toronto, Morrisburg, Berlin, Williamsburg and Humberstone. He named seven "services" rendered by

the Canada League to the Church. (1) It made the Luther League of America international. (2) It unified more closely the Lutherans under the two flags. (3) It directed the attention of the Lutheran Church in the United States to the wonderful possibilities and growth of the Lutheran Church in Canada. (4). It brought into closer relations the Lutherans of the Dominion. (5). It leveled the barriers between the German and the English young people. (6). It taught the young people how to serve their spiritual "Mother," and incidentally gave them self-confidence and ability to think and speak upon their feet in their local meetings and public conventions. (7). It sent the young to the study of the Word (through the Topics) and to the study of the history, the doctrines, the men and women of our beloved Church.

The secretary, Mr. J. A. Loa, Ottawa, read the minutes, and called the roll, to which each League responded with a scripture verse, or a sentiment, a motto, or an interesting fact. The president in his report reviewed the events of the past year, called the attention of the convention to our excellent Lutheran literature and urged the members to subscribe for THE REVIEW.

The treasurer, Mr. H. Shenette, Morrisburg, reported $243.84 in the treasury after the 1913 convention and $95.84 received during the year, or total of $339.68. The expenses during the year were $64.60, leaving a net balance in the treasury of $275.08. It was decided to pay in full the apportionment due the Luther League of America before the next convention at Baltimore. Canada's apportionment per annum is $42. The credentials and extension committee, through Mr. Loa, reported 14 Leagues represented through letter, delegates or visitors, by 56 persons. The Luther League of St. Matthew's Lutheran Church, Welland, Ont., organized on May 4 with 13 members, made formal application for membership and was warmly received into the Canada League. The president appointed committees on nominating officers, delegates to the convention of the Luther League of America; to the Canada Synod Luther League; resolutions and press.

The delegates from Toronto invited the Canada League to hold its next convention on May 24, 1915, in St. Paul's Lutheran Church, and the invitation was thankfully and enthusiastically accepted.

Instead of paying the annual dues of $2 the convention decided to apportion all its members 10 cents per capita, which sum will cover the international and the national dues. The existence of the Western District Luther League was recognized, extending in territory from Kingston, Ont., to Manitoba.

Bounteous repasts were served by the ladies of the church in the spacious basement at the dinner and supper hours, which added to the graciousness and hospitality of our hosts and to the increasing enjoyment of the guests.

Afternoon Session

After the devotional service in the afternoon, conducted by Rev. M. J. Bieber, the Rev. Clemens introduced the Mayor of Ottawa, the Hon. Mr. McVeity, who in his affable manner gave to the Leaguers the "freedom of the city," and spoke in very complimentary terms of the Lutheran Church, of her beginnings, her history, her faith and doctrine and her great size. He knew his "subject" and presented it in a fine way. It was a pleasure to be greeted by such an official. Being an Episcopalian he "claimed some relationship to the great Lutheran Church which covers the earth." The League invited him to grace the convention picture, which he "felt highly honored to accept" and is seated the fourth from the right in the front row.

The committee on nominations reported through the Rev. Clemens, which report resulted in the re-election of the former officers, viz., G. Boyer, Hamilton, president; Rev. M. J. Bieber, Welland, vice-president; J. Arndt Loa, Ottawa, recording secretary; Miss Laura Vollmer, Galt, corresponding secretary; H. Shennette, Morrisburg, treasurer. Trustees, F. C. Hessler, Humberstone; J. C. Casselman, Montreal; Mrs. J. J. Clemens, Ottawa. The vice-president is chairman of the executive committee, which in addition is composed of the presidents of the individual Leagues and the president of the Canada League. The Rev. J. Maurer reported for the committee on the nominating of delegates to the Luther League of America convention, and this resulted in the appointing of the five officers, together with Mrs. M. J. Bieber, Rev. and Mrs. Clemens, J. C. Casselman, F. E. Hessler. The Rev. H. J. Behrens was elected the delegate to the German Canada Luther League convention.

Two admirable papers were presented and discussed at this session, which proved exceedingly helpful. The first, "What debt does the Luther League owe to Missions?" was presented by Mr. E. Huhnergard, president of

the Luther League of St. John's Church, Waterloo, and a student at the Waterloo Theological Seminary. If he is a fair exponent of our Canada Seminary students the future of the Lutheran Church in Canada is assured. He knew his subject and he knew how to handle it. His four "needs" of "Men," "Money," "Service" and "Prayer" brought conviction to all hearts and will very materially assist in making our Leagues more missionary than ever before the general discussion led by the Williamsburg League proved very profitable. The second paper, "How to Conduct a Model Luther League," prepared by Mr. F. Otterbein, the efficient Sunday School Superintendent in Trinity Church, Hamilton, and a prospective seminary student, was in his absence read by Rev. M. J. Bieber. This helpful paper also deserves wide publicity. He emphasized some necessary characteristics of the Leaguers in order to make the League model, viz., "Christian Sincerity," "Faithful Service," "Developing the Members along the lines of their talents," "Prayer," "Spirituality," "Education and information in the history, doctrines, men and women of our church," "Studying the Reading Courses, organizing classes for study," "Attending carefully to the social and business side of the League," "Enthusiasm." The Riverside League led in the animated discussion of this excellent paper. Two other assigned papers—"The League and the 400th Anniversary of the Protestant Reformation" and "What should the Luther League do for our seminary" were not presented owing to the unavoidable absence of the persons to whom they were assigned.

Evening Session

Pastor Clemens had charge of the evening service. The committee on resolutions reported through Mr. E. Huhnergard, some of which read:

(4). Resolved that convention recommend to the various Leagues to raise at least $2 per member toward the building fund of our seminary, and that the fund be started by voting $100 out of our treasury for the said fund.

(5). Resolved that the League assist the treasury of the Canada Lutherans, if necessary, with the sum of $50.

(6). Resolved that a hearty vote of thanks be extended to the pastor loci and the members of the congregation for the very hospitable manner with which they have entertained the delegates. The resolutions were adopted.

Congratulatory messages were read from Mr. E. A. Hieber, president of the Luther League of New York State; from Mr. J. L. Berger, president of the Luther League of Iowa, and a helpful letter from Wm. C. Stoever, Esq., president of the Luther League of America.

The crowning address of the day was delivered by the Rev. I. Chantry Hoffmann, of Philadelphia on the convention motto—"Service." He captivated the convention by the clear and forceful presentation of his subject. After eloquently reviewing the service which Luther, the reformers, the leaders, and the rank and file in our Church have rendered to mankind, he proved convincingly what vital factors Creed, Conscience and Constancy are in the development of the individual, the League and the Church. Special music was rendered by the choir. The Rally Hymn was sung, the convention was closed with the benediction by the pastor of the church, and the 1914 Canada Luther League convention became history, and its inspiration will live.

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Luther League of South Dakota

The Seventeenth Annual Convention at Vermillion, May 1-3

BY LEWIS LARSON

The seventeenth annual convention of the South Dakota State Luther League was held in Trinity Lutheran Church, Vermillion, S. Dak., Rev. Olaf Lysnes, pastor, on Friday, Saturday and Sunday, May 1, 2 and 3, 1914. In spite of threatening weather the two first days the convention was exceptionally well attended and the commodious Trinity Church was well filled at all sessions. Some fifteen Local Leagues and the James River Valley District League, comprising eight Leagues, were officially represented, and a large number of visitors, young and old, from Lutheran congregations in the southeastern part of the State, were present.

Vermillion is a pretty little city admirably located on the hills overlooking the Missouri River Valley. It is the site of the State University of South Dakota, and the convention theme, "Christian Education," was therefore particularly appropriate.

The convention opened on Friday with devotional exercises, conducted by Rev. H. O. Bjorlie, of Sioux Falls. A well rendered vocal solo by Miss Cora Christianson, of Vermillion, was followed by addresses of welcome by Mr. J. M. Runestad, of the Vermillion League, and Rev. O. Lysnes, pastor of the local congregation. Prof. C. L. Kjerstad, of Augustana College, Canton, chairman of the executive committee, responded. President James O. Bardahl, of Lake Preston, then delivered his annual address, in which he reviewed the work of the past year and urged that greater zeal and earnestness be put forth in the work of the various local Leagues during the coming year. He suggested that as recipients of the benefits of the work of the pioneers who braved the wilds of a new country to make homes for their children, and who built for us such splendid schools and churches and made of the communities from which we come, the splendid places which they now are, we owe to them and to the memory of those who are gone, something in return; and this debt we can pay only by being better citizens and better Christians, and as such doing all within our power to put our respective communities on a higher plane morally. To do this we must become active church workers. In line with the thought of better citizenship, Mr. Berdahl suggested that the convention pass resolutions urging Congress to pass the national prohibition resolution now pending.

At a short business session the usual committees were appointed.

The Friday evening session opened with devotional service. The committee on credentials reported. The following committees were appointed: Nominations, Rev. Jersing Thompson, Yankton; Miss Millie Thorson, Sisseton, and Lewis Larson, Sioux Falls. Resolutions, T. Ditmanson, Webster; Miss Sadie Valentine, Aberdeen, and Otto S. Oleson, Sioux Falls. The Vermillion choir sang an anthem, after which Rev. H. O. Bjorlie, of Sioux Falls, delivered the keynote address on the subject, "The Value of Trained Christians." Rev. Bjorlie spoke in part as follows:

In a sense a baptized, instructed and confirmed Lutheran is a trained Christian, but needs training throughout life to be preserved and saved. In spite of this Christian training in youth many are "missing" and lost. The impulsiveness and inexperience of youth are elements of weakness to be met and overcome by more mature training. We need to progress in spiritual experience. We have not done repentance once for all; we need to train in the exercise of faith, in the duties of prayer, in the use of "the sword of the Spirit, which is the Word of God, for we wrestle not against flesh and blood." But it is not enough to be saved *from* something; we are saved *for* something. Many newly confirmed break with the Church because they are not trained to do something in the Church. They have started the Christian life, but they become backsliders because of the monotony of inactive discipleship. Many others remain good, but they are good for nothing so far as active membership is concerned. The best time to enlist young people for useful service is at confirmation. If delayed, they are apt to remain tonguetied and drones, spiritually, for life.

What a large proportion of our Lutheran Church members is deficient in ability to do practical church work? What our churches need, next to a baptism of the Holy Spirit, is a development of its lay membership for spiritual work. "A Hundred Ablebodied Men Wanted for Government Service." You have seen this call for recruits posted in our post offices and government buildings. Exactly so we could announce from our churches: "Ablehearted and readyhanded Christian men and women wanted for service for the king of kings." Yet so very few respond to the call for spiritual work, for prayer service, mission work, personal evangelism and effort for souls and the spread of the kingdom. We pastors discover soon who are the minute men in our churches on whom we can depend always.

As Christians we have to do aggressive work for God and our church and for our fellowmen. And not only for self protection must we develop a Lutheran consciousness, but for defense. Standing on the Word of God and the confessions of our church we must "contend for the faith once delivered to the saints." In the great conflict for Christ and His Truth our church must do an important part. In the religious development of America the Church of Martin Luther must stand for the Truth of God both against Romanism and rationalism. Mental weaklings and those lacking in training of heart and soul may resort to brute force and muscular Christianity to gain their ends, and do so. But against all forces we stand as Luther stood at Worms. To stand as Luther did we need individually a deeper knowledge of the truth for which we contend. We need a deeper feeling of our responsibility. We are not only to be on the defensive. We are to propagate the faith and establish the church everywhere. We need trained Christians to serve as leaders. God wants not only pastors and teachers to be His servants. He wants lawyers, doctors, merchants and all who are ready and willing, to serve Him in His church, in Sunday school, in Bible class, in Luther League, in the devotional meeting, in practical work. The whole matter of church work depends mostly on the question of leadership, and leadership involves preparation, ability, training and wisdom.

Finally, we need training to serve God in the salvation of our fellowmen. The greatest thing in the world, next after being saved, is to be able to save others. "He that converteth a sinner from the error of his ways shall save a soul from death and shall cover a multitude of sins." How great a privilege and responsibility attaches to this call. "He that is wise winneth souls." No haphazard work counts in winning souls. The best of training is none too good. On the other hand, the salvation of souls is no David and Goliath affair. You do not need to be a college graduate with a tremendous mental discipline and long training.

"Covert earnestly the best gifts." "Have thy tools ready and God will find thee work," was the motto of Kingsley, inscribed on his working desk.

"Put on the whole armor of God." In putting on your armor do not forget that the sword of the Spirit is the Word of God.

The Bible is powerless if not in use. The Bible in action will do its work in us and through us to the glory of God and the salvation of fellowmen.

"Soldiers of Christ, arise, and put your armor on;
Strong in the strength which God supplies,
Through His eternal Son."

At the conclusion of the meeting the delegates and visitors were invited to the church parlors, where a reception was given the visitors by the local League.

On Saturday morning the half hour from 9.30 to 10 was devoted to prayer. Rev. Luther M. Kuhns brought greetings from the Luther

League of America and spoke briefly of the national work, and more particularly of the approaching Baltimore convention. The report of the treasurer showed the financial affairs of the League in good condition. The committee on nominations reported, and based upon its report the following were elected as officers for the ensuing year: President, James O. Berdahl, Lake Preston; vice-president, Carston Eggen, Sisseton; recording secretary, Emma Christianson, Vermillion; corresponding secretary, Torvald Ditmanson, Webster; literary secretary, Prof. C. L. Kjerstad, Canton; treasurer, Otto S. Oleson, Sioux Falls.

Invitations for the next State Convention were presented by Miss Ingebretson for the Garretson League and Mr. Ditmanson for the Webster League. A vote was taken and Webster was selected as the place for holding the next convention in May, 1915. A resolution was adopted thanking the Garretson League for the invitation and expressing hope that it will be renewed next year.

The Augustana College choir sang an anthem. No State Convention is complete without the College Choir and their singing was, as usual, splendid. After the anthem followed a paper, "Preparation for Service," by A. O. Quien, of Hudson. This excellent paper was read by Mr. J. A. Johnson, of Mt. Vernon. In part it was as follows:

As laborers in our Master's vineyard we wish to learn how we may be prepared to meet the requirements of the service we are to render. We shall note some of these requirements.

We would naturally think that prayer would be the one supremely prized privilege of all Christians. Yet perhaps we present to the world a church that is "careful and troubled about many things," but, like Mary, we should profit greatly by kneeling at the Master's feet in fervent prayer. The church is not inactive nor unbelieving. New plans and schemes that ingenious persons have invented have successively been brought into service to no avail. We may be tempted to conclude that some churches, in their activity, believe in everything but prayer.

It has been well said that "it was a master stroke of the devil when he got the churches so generally to lay aside the mighty weapon of prayer and adopt new methods. Some of these churches have almost killed themselves trying to keep their new methods, their new machinery, their new organization going, and have had little time in which to fight the devil in prayer." We need more prayer meetings and less formality and churchly dogmas. Prayer has no substitute. It claims its place and importance upon its intrinsic merits. God made certain things dependent upon it from the dawn of creation. Not simply that He determined that men must pray to Him, but because there is no other way by which we can secure God's gifts. The nationwide call for prayer for Home Mission week says: "The greatest need of the present hour is not organization, nor education, nor agitation, but prayer, and the depth of life in God which flows from prayer and from which prayer flows." God can use us if we pray in the right spirit. Unless the spirit of God is with us we cannot expect our prayers to be answered.

We have preached a great deal and talked a lot more, but what we most need in our church today is prayer. Make confessions of sin to God alone, as we are not required to publicly confess our secret sins. Let us forgive one another as we would have God forgive us. Our Saviour set an example for us. He could not maintain the life of heaven in His soul without repeatedly separating Himself from men and secretly communing with His Father.

Let us pause here, young Christians; this is holy ground! The lesson we learn is this: Service is exhausting; we cannot be a blessing without loss of power, which must be renewed from above. We get our life from heaven, and from heaven the power to lead a heavenly life on earth must come, and it is obtained through prayer.

We must "pray always and not faint." When doubts assail us we must pray without ceasing. We read of Christian and Hopeful imprisoned in Doubting Castle by the Giant Despair. "About midnight they began to pray and continued in prayer till almost daybreak." "A little before it was day good Christian brake out in this passionate speech: 'What a fool am I thus to be in a stinking dungeon when I may as well walk at liberty! I have a key in my bosom called "Promise" that will, I am persuaded, open any lock in Doubting Castle.' He began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease. Then he went to the outward door that led into the castle yard and with his key opened that door also. After that he went to the iron gate, for that must be opened too; but that lock went desperately hard, yet the key opened it. They then thrust the gate open to make their escape with speed, but that gate, as it opened, made such a creaking noise that it wakened Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again so that he could by no means go after them."

In order to do God's will and be prepared to serve Him and our fellow men we must ascertain what He will "have us do."

We need a churchwide revival of Bible study. There are mines of Scripture calling loudly for investigators. "Pearls of great price" lie hidden in all of God's promises. There we find that "a man's heart deviseth his way; but the Lord directeth his steps." We learn His "word is a lamp unto my feet and a light unto my path." The "bread which strengthens man's heart" that he may accomplish the work set for him to do. We shall find that the "weapons of our warfare are not carnal."

Our Lord Jesus came to fulfill the Scriptures. We learn that in the temptation in the wilderness it was His, "it is written," that conquers Satan. The Word of God is the seed of divine life. True life is found in God alone. It is only through His Word that this life can really enter our souls. As the bread of life we feed upon it and assimilate it. The words are sown in our heart and if we have believing hearts it takes root and grows, and the very thing of which the word was the expression is produced within us.

Young friends, would you become servants of God, strong in faith, full of blessing, rich in service to the glory of God? Then be filled with the Word. Make the Word your bread. Fill your heart with it. Believe it. Obey it. By believing and obeying it enters into our very life. Take it day by day as the Word that proceedeth out of the mouth of God, who holds fellowship with His children and imparts to them His living power.

Let the Scriptures be our daily food and meditation. The Bible is a training school in righteousness. We are commanded to "search the Scriptures." A Bible unsearched is a mine unworked. Several methods of searching the Scriptures are recommended. The "grasshopper method" is to take a subject and jump from one place to another, comparing the texts which have the subject in them. It is a good method. Mr. Moody was fond of this method. Another, called the "sectional method," is to begin at a certain place and go through chapter or book, gathering and classifying every thought. Mr. Spurgeon found a wormeaten Bible on the table of a Scottish wayside inn. Holding the Bible up to the light he noticed only one hole through which the light shone. Only one worm had begun at Genesis and eaten through to Revelation, and Spurgeon prayed: "Lord, make me a bookworm like that." Will such a bookworm ever turn into an earthworm? No, never, but that worm will have wings in the sweet by and by.

Whatever method is used we should not fail to read the whole Bible by books. A study of the Word yields a rich harvest of knowledge and blessing. Luther said

he studied the Bible as men gather apples. First he shook the tree, that made the ripest ones fall. Then he climbed the tree and shook each limb, and when that was done, each branch was shaken; then after each branch each twig, and lastly look under every leaf. Tht is to say, read the Bible as a whole, then study each book, after which each chapter is read, then careful study of paragraphs and sentences. and lastlv searching out the meaning of words. A slow process, no doubt, but immensely profitable.

And there is a Biblical motive for searching the Scriptures:

1. We get the right way of thinking about eternal life.

2. In the Scriptures we learn of Jesus. The devout student of the Scriptures sees in the Bible examples of faithfulness, streams of truth, loveliness in deeds and character, but through it all is discerned the features and character of Jesus Christ. While we thus see Him as He is, we unconsciously become more and more like Him, until by and by we shall see Him face to face.

Rev. Thompson presented a well prepared discussion of this paper.

Saturday afternoon session opened with devotional exercises. The matter of naming delegates to the Baltimore Convention was placed in the hands of the president. The committee on resolutions reported a resolution urging upon Congress the adoption of the national prohibition resolution. The report was unanimously adopted and the proper officers instructed to forward copies to our Senators and Representatives in Congress. This was followed by a vocal duet by Miss Christenson, of Vermillion, and Miss Bruce, of Lesterville. Miss Millie Thorson, of Sisseton, read a very practical and splendidly written paper on "Practical Church Work for Luther Leaguers." In part it was as follows:

"Practical Church Work for Luther Leaguers"—Oh, that we had more of the spirit of Paul—deeper Christian convictions—then we would see more clearly the practical work there is for us to perform within and without the borders of our dear Lutheran Church—the Church, not merely as a religious assembly, but the community of those who gather around the Saviour of the world, learn of Him and His disciples, and keep His sayings.

We are to be workers, promoting welfare in all our walks of life, putting our Christian faith into daily usage. We must first become acquainted with the blessed Book, our Bible. Family worship ought to be in every home, as the home is the logical place for religious instruction. A brief time at the beginning of the morning meal, with short Scripture reading and prayer, means so much. We are brought closer to our Pilot. Having his words of guidance and promises, we are better prepared to do our duties of the day to His glory. It also tends to establish unity and a more congenial feeling in the home. Some one has well said: "A family altar—an altered family."

It is a fact well understood that the future of the Church is dependent upon the young people of today, consequently it is up to us as Luther Leaguers to realize our individual responsibility, and if we do we cannot fail to exercise a powerful influence on the community. Influence thus exerted will react upon the Church by strengthening and invigorating her.

Lutheran young people of different synods are gathered here, organized into this great Luther League—strength in unity. Talents are many; consequently the heavier our responsibility. We must be faithful even though but one talent be given us; we must use that.

Our Sunday schools need our presence and assistance. There is among us a common delusion that holds us back from doing something because we are not skilled in doing it: "I can't teach. Let some one else take that class." How often do we hear this? And then again we meet some stranger: "Let the pastor speak to that young man; I can't do it very well." And we go by. Friends, Christ says: "Use what you have; do your best." These strangers we must acquaint ourselves with and bring them into our meetings. Don't permit a stranger to be a stranger but once. If possible, put each new member to work immediately. No man can keep his religion unless he uses it.

Be present at church services. Sing in the choir. Take active part in the prayer meetings, the Lord's Supper, and all normal activities of the Church. Our League must serve as a feeder for the Church, the Church for the League. We must co-operate.

Our Lutheran Church has a special responsibility resting upon her to take care of those who have wandered from her various folds. Owing to lack of enough men and sufficient means, much important work has been left undone; consequently thousands upon thousands of Lutherans coming from Northern Europe and other foreign countries to make their homes here have drifted away. How shall these masses be reached? Have a home mission opportunity? Yes, leaguers, upon us of today rests much of the responsibility of saving the America of tomorrow for Christ, and it is our duty to bring to the masses the glad tidings of a free salvation in Jesus Christ. This Gospel, which can transform men of misguided zeal and save even the lowest fallen. "In John Bunyan," writes Guthrie, "God calls the bold leader of village reprobates to preach the Gospel—a blaspheming tinker to be one of England's famous confessors." In Paul the Apostle He converts Christ's bitterest enemy into his warmest friend. Wonderful power!

These may seem small tasks, but remember that it is not only big people doing prominent work whom God promises to lead to success. Even a little task is important if it is the task God sets us to do. It is through the performance of small service that strength to do greater is attained.

And the many orphans' homes and other charitable institutions where we can give assistance by sending supplies or giving financial aid. By what means or activities can we secure the necessary means for these purposes? Some Leagues might find establishing a lecture course a very beneficial thing financially as well as at the same time furnishing not only to Leaguers but the entire community a clean entertainment. Also having socials in our homes, thus bringing the young people together, resulting in more congenial fellowship. Have a program, always being careful as to its character, so it will be uplifting, pure and clean. Collections can be taken at these gatherings.

Let us study that we may be found approved unto God—workmen who needeth not to be ashamed.

Above all, let us be loyal to God and to our Church. In this time, when people are set too much for empty show and pleasure, let us, as Luther Leaguers, give a special thought to the serious and staying qualities of life.

Be witnesses for Christ, planters in His vineyard, examples of the believers in word, in conversation, in charity, in spirit, in faith and in purity!

After an anthem by the Augustana College Choir, Rev. Kuhns conducted a Luther League Round Table and Institute that proved to be the best of its kind in the history of South Dakota conventions.

Saturday evening. Session opened at 8 o'clock with Scripture reading and prayer. Reports of the executive committee and corresponding secretary were read and approved. Then "Luther's Contribution to the Cause of Education," written by Miss Emma Drahn, of Aberdeen, was read by Miss Bengtson, of Hecla. Miss Drahn said, in part:

Though this is not generally recognized, yet Luther brought about as important a reformation in education as in religion.

With his earnest nature and profound penetration he laid hold of fundamental facts and principles that are often neglected in the rapid movements of the present.

The progress of our century in education has its roots in the principles and labors of the German reformer.

Luther naturally attached great importance to religious instruction. The truths of revelation, sin, redemption, judgment, eternal life, were to him supreme realities. Christianity is the power that regenerates our evil nature, fosters every virtue, and brings us into harmony with God.

The chief means of this religious instruction is the catechism. Yet Luther would not have harshness employed in his religious instruction, knowing that rigorous severity is apt to defeat its purpose. On the contrary, he would have it made a pleasure to the children, and to this end we should adapt ourselves to their ways, prattle with them, and enter into their plays. Home should be made a delight, but at all times, in joy and in sorrow, the providence of God should be recognized.

"We would thus," says Luther, "train our youth in a childlike way, and in the midst of their plays, in God's fear and honor, so that the First and Second Commandments might be familiar and in constant practice. Then some good might adhere, spring up and bear fruit, and men grow up in whom an entire land might rejoice and be glad. This would be the true way to bring up children, since, by means of kindness and with delight, they can become accustomed to it. For what must only be forced with rods and blows will have no good result, and at farthest, under such treatment, they will remain godly no longer than the rod descends upon their backs."

Luther contributed in various ways to the advancement of education, and in this respect, as in many others, he rises high above all his contemporaries. With his usual penetration, he perceived at once the obligation and necessity of maintaining schools, and with powerful words urged this duty upon parents, cities and princes. He pointed out the glaring defects of the schools of the time, and indicated improvements in both studies and methods.

In co-operation with Melancthon he drew up plans for primary and secondary schools, and from the University of Wittenberg sent forth many enlightened and successful teachers. He pointed out with great clearness the fundamental truths upon which all state and religious education must rest. The two great reasons always prominent in Luther's mind for the maintenance of schools were the welfare of the Church and the needs of the State. Around these two central thoughts may be grouped nearly all that he wrote on education. His sermon on the "Duty of Sending Children to School"—his most extended educational treatise—is divided into (1) the spiritual and (2) the temporal benefits of education. It is a mistake, however, to suppose, as some have done, that Luther was interested in education solely for the sake of the Church. His views were much too broad for that. He regarded civil government as a divine institution, and also as a necessary arrangement for social order and happiness.

An examination of Luther's pedagogical writings shows that he had in mind three classes of schools, and thus a comprehensive system of education. The Latin schools, to which he gave most prominence. 2. The universities, which he wished to see reformed. 3. Schools for the common people, in which they might be fitted for the various callings of life. He repeatedly urged the establishment of schools for girls, which, besides religious instruction, were to include reading and writing.

The schools of Germany today are but a realization, more or less complete, of Luther's ideas. He sought the establishment of primary schools for the instruction of the masses, that they might better discharge their domestic, religious and social duties; he urged the necessity of secondary schools for those who were to pursue professional careers in Church and State, he defended, the higher education of the universities, where the final preparation for learned vocations was to be obtained. In education, as in religion, Luther showed himself great, a seer in advance of his age, the founder of a new and higher culture.

The great reformer accomplished scarcely less for education than for religion. Through his influence, which was fundamental, wide reaching and beneficent, there began for the one as for the other a new era of advancement. Let us summarize his contribution to the cause of education by pointing out a few particulars:

1. In his writings, as in the principles of Protestantism, he laid the foundation of an educational system which begins with the popular school and ends with the university.

2. He set up as the noble ideal of education *a Christian man*, fitted through instruction and discipline to discharge the duties of every relation of life.

3. He exhibited the necessity of schools both for the Church and the State, and emphasized the dignity and worth of the teacher's vocation.

4. With resistless energy he impressed upon parents, ministers and civil officers their obligations to educate the young.

5. He brought about a reorganization of schools, introducing graded instruction, an improved course of study, and rational methods.

6. In his appreciation of nature and of child life he laid the foundation for educational science.

7. He made great improvements in method; he sought to adapt instruction to the capacity of children, to make learning pleasant, to awaken the mind through skillful questioning, to study things as well as words, and to temper discipline with love.

8. With a wise understanding of the relation of virtue and intelligence to the general good he advocated compulsory education on the part of the State.

In view of these facts, Luther deserves henceforth to be recognized as the greatest, not only of religious, but of educational reformers.

Professor Lukken, of the State University, then favored the convention with a solo. Miss Josie Fosse, of Webster, read a well prepared paper on "The Rising Generation in the Lutheran Church."

Miss Fosse said, in part:

I often wonder if teachers in their schools realize their responsibility to God and the Church when they come in daily contact with the little ones whom they are teaching. Children have long memories, are very keen observers, and not only the words which fall from the teachers' lips but their very acts tend to become a pattern for the pupils. The teacher's good influence upon the pupils can also be increased or diminished by the attitude or behavior outside of school hours. Who has not heard the children coming home from school all excitement, telling that teacher said this and teacher said that. Of the great army of teachers how few are able to fully realize the possibilities of teaching. Consequently it behooves every teacher to keep both character and reputation clean, and this can best be done by keeping in close touch with the Church. On Sundays there is usually Sunday school, which generally is kept up by the young people.

The rising generation can do no better for their Church than to gain their preparation for their life-work in her own halls of learning. The State of South Dakota is fortunate in having several denominational schools, and the Lutheran Church is among those on the list that are contributing to such schools, though not only in South Dakota but also in several other States.

In the combination of religious and secular training gained at these schools one thing should always be remembered, namely, that religious training comes first and all else depends upon it. At the present time, however, it seems that the whole nation is steeped with commercialism.

Therefore, let it be the earnest endeavor of the rising generation to carry on the good work of the Church in all its various forms. Indeed, we are already so doing to a certain extent, for the statistics of Dr. Carrol show that there were 1,455 Lutheran churches dedicated in the United States during the year 1913. This is more than can be claimed by any other denomination. Statistics also show that the Lutheran Church is foremost in establishing and supporting charitable institutions such as homes for the aged and homes for children. Such acts have been in accordance with the teachings of Christ, and the Lutheran Church relies upon the rising generation to follow the path which lies clear and straight before them. The harvest is great and the laborers are few. Christ says: "Enter ye therefore into my harvest."

Sunday morning the regular services were held with Rev. Olaf Lysnes, pastor loci, in charge. The music was furnished by the Vermillion Choir and Professor Lukken. Rev. A. M. Mannes, of Mt. Vernon, preached the convention sermon, taking as his text I. Cor. 15:58. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

An offering was taken for the treasury of the State League.

The Sunday afternoon session began at 3 o'clock. Professor Stordahl, of Garretson, read a strong paper on the theme, "Opportunity and Responsibility of Young Men in the Luther League."

This is a synopsis of Professor Stordahl's paper:

The great watchword that we meet on all sides on this glorious morning of the twentieth century is Service. How this idea of service has taken hold of every phase of human endeavor! On the farm, in the factory, the shop, the office, the public platform, the pulpit—everywhere this idea has found ready acceptance. Our modern industrial conditions have united all peoples and races into one great family where each member's sole reason for existence is the amount of service he can render to his fellow man. How do not commercial salesmen deny themselves comforts and luxuries and with a smiling face, in rain or shine, search out their customers in order to wait upon, to serve them, expecting, of course, to reap some pecuniary reward for themselves or the firm they represent.

While the ultimate aim or end may be a selfish one, yet what diligence and enthusiasm do they not employ in promoting their interests. It has come to be generally accepted that to the aspiring salesman, who wishes to make a big success, that great sacrifices are demanded, unremitting toil is required if he should be able to serve humanity in a large measure. It is in the air; if we want to gain distinction, if we wish to acquire success, we must be willing to serve. Hence how anxious a young man, just entering upon the arena of life's activities, is to enlist his services with some one where he can serve largely and where his chances of distinction or promotion are many or varied. Young men feel proud to tell their friends that they are in the employ of such and such a captain of industry, and prefer to speak of themselves and their firm in terms of the pronoun "we," which is a splendid sentiment, very fitting and proper.

Says Dr. W. G. Balantine: "The young people's society is the cause of the youth of the world. If the young are trained, every problem that vexes the world will be severed, every wrong remedied, every sorrow that bows the world down will be removed. It is the cause of the world, but it is even more the cause of our Lord and Saviour Jesus Christ, *that* young Man (ever young to the ancient of days) who set the child in the midst and made child nature the passport to His kingdom."

This is a day of organizations. There is an organization for almost every purpose under the sun. There is strength in organization whether for good or for evil. The liquor party could not be so dangerous as it is if it were not organized so well.

The Luther League is an organization to aid the Church in promoting the interests of the kingdom of our Lord.

We need them in the Luther League as officers and committee workers. To have a successful League we must have something for each to do. They should be placed on some committee. A great many societies fail because they do not make use of committees. Each member possesses at least one talent and he should be placed where he could exercise that talent.

Right here we begin to see our great responsibility to God. The young men in the Luther League, being instructed and blessed by the Church, it is up to us to show our colors and stand up for the principles of Jesus Christ against a world in arms if it should needs be. We are responsible for letting our light shine far out into the darkness. There is nothing about our doctrines or customs that needs apology. We must not lower our standard before the so called advanced thought. It behooves all Lutherans to be brave and liberal to spread the true teachings of God's Word everywhere. Some have said that at last the battle between true faith and skepticism will be fought on the Lutheran basis. The Lutheran position is impregnable. Our only fear need be that we are not as aggressive as we should be. We are responsible for those who rightfully belong to us. If we neglect to care for them other teachings will get hold on them and they will be lost to us. Lutheran success rests on Lutheran loyalty. The essential element of this responsibility of moral uplift of our people is moral and religious. That is the world's greatest need today.

After a song by the Augustana College Choir, Prof. J. G. Berdahl, of Augustana College, Canton, delivered a forceful address on "The Value of the Christian College." Professor Berdahl's paper was very thoughtful and elicited close attention.

The rally meeting opened with devotionals conducted by Professor Nordgaard, of Canton. Prof. T. A. Mason, of Concordia College, Moorhead, Minn., then delivered the rally address on the subject, "Christian Education."

The committee on resolutions reported and the report was adopted. Rev. Kuhns read a greeting from President Stoever and in a brief but spirited address summed up the work of the convention. The president appointed the following committees:

Executive committee: J. M. Runestad, Mt. Vernon; Miss Lilly Bengtsson, Hecla; Rev. O. Glesne, Aberdeen; Miss Ruth Mork, Beresford; T. Ditmanson, Webster.

Extension committee: Olaf Hunstad, Bath; Miss Millie Thorson, Sisseton; Gilbert Larson, Menno; Nels S. Nelson, Oldham; Professor Bunge, Eureka.

Lecture course committee: Lewis Larson, Sioux Falls; Rev Wiederaenders, Aberdeen.

Miss Jane Poulsen, president of the Vermillion League, and Rev. Lysnes, pastor loci, made short talks in appreciation of the benefits received from the convention. President Berdahl then declared the seventeenth annual convention closed and Rev. Lysnes pronounced the benediction.

It was a splendid convention. Prayer, Bible study, training and service were strongly emphasized. All went home resolved to follow Paul's advice to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Luther League of Iowa

Eighth Annual Convention at Burlington, May 14-15, 1914

The joint sessions of the tenth annual convention of the State Luther League of Iowa and the eighth annual convention of the Eastern District of the Luther League of Iowa were held at Trinity Evangelical Lutheran Church, Burlington, Ia., Rev. S. M. Lesher, pastor, on May 14 and 15, 1914. From all parts of the State the delegates sped on their way to the beautiful city on the banks of the Father of Rivers. The representatives were from many of Iowa's cities, towns and villages, as well as rural communities. They represented several synods and nationalities, and labored together in true Christian unity. Theirs was the spirit of brothers and sisters in Christ, consecrating the vigor of their young manhood and womanhood to the advancement of God's kingdom among men, and willing to spend and be spent in serving the lowly Nazarene. A wholesome optimism and enthusiasm prevailed throughout the convention.

A delight was the trolley tour about the city on the second afternoon, giving us opportunity to see Burlington's graceful hills, magnificent parks, shaded streets, splendid edifices, handsome residences and flower bedecked lawns.

Resident and visiting musicians furnished the special music, in the form of solos, male quartet and choir numbers.

The president of the State League presented the following report, which was received and referred to the committee on resolutions:

Upon leaving the last state convention your officers were greatly encouraged for the work of the State League. This spirit of enthusiasm was shattered, at least in your president, by the resignation of Mr. Paul B. Anderson, secretary, who had accepted a position in Y. M. C. A. in China and is now laboring in that field. His departure from the bounds of the League was a distinct and heavy loss to our work. Our loss was China's gain, and we rejoice that one of our number, trained in our Lutheran Church of Iowa and in its Luther League, should receive and answer such a call.

The work of your president has consisted largely in keeping in touch with the League and the officers of the State League through correspondence. Also he has aided in the preparation for this convention. Mr. John L. Berger, president of the district League, labored faithfully in the interests of this convention.

At this convention attention should be given to the matter of national dues, and to the furthering of the interests of the LUTHER LEAGUE REVIEW.

I wish to thank the League for their confidence and pledge my efforts for the work of the League in the State, and my support to my successor in this office.

The president of the District League presented his report, which was dealt with in the same manner:

I wish hereby to submit the following presidential report of the Eastern District of the Luther League of Iowa.

There was practically no work done before the first of January, 1914, excepting taking care of the regular correspondence.

Along the fore part of January your president sent out the statistical report blanks to each League in the district, and the following is the statistical report of membership:

	Members	Active	Associate
Burlington	27	27	—
Cedar Rapids	87	84	3
Clinton	58	54	4
Davenport	25	20	5
Fort Madison.....	20	20	—
Iowa City	36	34	2
Marshalltown	42	30	12
Muscatine	30	18	12
North Liberty ...	30	18	12
Tipton	16	10	6
Total	371	315	56

Rev. P. H. Heisey, President of the Luther League of Iowa, and your president decided that it would be well to hold this convention as a joint session convention owing to the fact that the district and State organization cover about the same ground. After receiving the approval of the Executive Committee on the provisional program and the agreement to hold this as a joint session convention, your president got out a circular letter announcing the convention and mailed about 175 copies of this letter to the Lutheran pastors and Luther Leaguers throughout Iowa. This letter was mailed on March 14, 1914.

On April 24th, your president mailed out another circular letter boosting for the convention. There were 200 copies of this letter mailed with about 250 copies of the program. Notices of this convention were also sent to all the church papers and local papers.

Respectfully submitted,
J. L. BERGER,
President of the Eastern District
of the Luther League of Iowa.

J. L. BERGER,
New President of Iowa League.

The annual reports of the other officers and committees were then received:

Following this two papers were presented, one by Miss Julia Fahr, of Clinton, on "Methods to Gain Luther Leaguers." This was a very practical paper and presented some very original ideas:

Miss Clara Schiele, of Davenport, presented a paper on "Methods to Hold Luther Leaguers." Among other things she said:

Let me just mention one or two ideas which have worked out quite successfully in our League.

First of all, the leader must have the topic well prepared; he must be equal to the occasion if such an one should arise, to lead in the discussions of the questions which have to bear on the subject.

My second thought is that with the preparation of the topic there must also be a prepared program.

Allow me also to say: Begin on time; if there are only two persons present, begin any way.

It is a good thing also to make each member of the Luther League feel his responsibility and that he has something to do in order to make his society the great thing. There are so many places for him, for instance, committee work, and there are certainly a great variety of committees which may be created to accommodate the members.

Then there is an entertainment committee, to arrange for social meetings of the League, and a committee to look after new members.

After music a discussion of "Methods to Gain and Hold Luther Leaguers" followed.

The following phases of work were taken up: Committee Work, by Miss Jennie Scott:

Committee work is necessary to efficient organizations. It is impossible to gain and hold Luther Leaguers without one or more good committees. This has been proven time and time again in the practical workings of a Luther League without committees, or with poor committees or committees which refused to serve. Committee work is essential to good organization, especially if our religious work shall prove successful. Plans must be laid and then carried out. Superintending parties must be behind every movement of the whole Luther League. When committee members are elected the best talent should be sought out, wide awake, enthusiastic workers and such as are interested in this line of work; for this is greatly needed to obtain good results.

Our main committee is the Program Committee. A Luther League should not be a high school debating society. Its religious character must loom up in and through the program, otherwise our League will fail as a support to the Church as a whole. It is the duty of this committee to give an equal opportunity to the members and also attempt to interest all members to take an active part. To prove successful the program committee must have the Luther League work at heart, or no success can be obtained. How to win and hold the newly confirmed presents an interesting phase of League work, even though it proves sometimes irksome and discouraging. A banquet or reception should be given for them and older members should make them feel at home in the League and thereby gain their confidence.

The Anti-Clique Committee is an old idea in a new dress. This refers to the societies in the cities, perhaps more than rural districts, where young boys and girls form cliques. How can this be overcome? In the social meetings the office girl should converse with the factory girl, the clerk with the machinist, etc. Their different vocations ought to give ample opportunity for an exchange of thoughts based upon their vocations in life; this to each other's benefit and enlightenment. Then from this point outward the two could progress, enriching each other's lives by an exchange of outlook upon life and its problems; where they agreed and disagreed. The city girl should take a personal interest in the rural girl who has cast her lot in with the city girls, and make her feel a warm welcome. This thought of every member being an anti-clique enthusiast certainly would change the spirit in many of our Leagues.

Committee work: yes, but let us emphasize over and over again the work part of that combination. I think we young people like a good time, and too often demand it from our Church, with never a thought that we could do anything in return.

This was followed by Personal Work, by Mrs. J. D. Zeller, North Liberty:

What is it? Individual effort to touch another life (for Christ's sake) that it may be helped into conformity to the teachings of Jesus Christ.

Why should it be more difficult to approach an individual on the subject of his soul's salvation than to approach him on any other subject? The difficulty is, we are not prepared. It is natural to approach men in conversation. We can talk freely on other subjects—while the very person to whom we are talking may be only waiting and longing for us to show him that we are interested in him and the welfare of his soul. It takes personal work to get men for lodges, and it takes personal work in politics. How fast our churches would grow if we would all work as hard for members as do the lodges, clubs, society organizations, and men who seek public office.

Every one is under obligation to do personal work. It is enjoined by Scripture, example and teaching.

A story is told of a young man who left home. He was not a Christian, but he had Christian parents. His mother prayed for him and wished he was a Christian as she thought of the temptations he should be subject to, but she hoped all would be right. When he said goodbye to his father, the father, with tear dimmed eyes said: "You are going away from home, William, and all you have is your good name. Keep that. Attend Church every Sabbath regularly somewhere, and you will come out all right." The boy promised he would and for one whole year attended Church, sat in the same seat, and no one ever intimated that he thought he had a soul. He was never in all that time sufficiently acquainted with a member of the Church or congregation to be on speaking terms.

Think of it! Luther Leaguers and Church members. Have we been guilty of the same offense? Let us begin now to do personal work if we have never done any before. May we remember the stranger within our midst.

Then again there must be a longing to help men. Christ had that longing. How easy it is to work for something we really want and long for, so if we gain souls for Christ, we must have a sincere desire to do so. Possess a winning personality, be shrewd and know how and when to address one.

Another necessary qualification to become a successful worker is to have a knowledge of the Bible. The Bible class is another means of doing personal work. The object of the class should be to enable Christians by the use of special Bible study and by actual participation in personal work to lead others, one by one, to Christ. The members of the class must be qualified to work, those who long to lead others to Christ, and are willing to give time and energy.

Avoid enlisting those who have not the confidence of the class. A few who will engage in definite personal work, give at least twenty minutes a day in preparation, and attend class regularly and promptly, can accomplish great good. The leader of the class must be a man of God with heart aflame, an aggressive worker, soul winner, if possible, who will count this his large work.

Some suggested kinds of personal work are: Restraining men from indulgence, visiting men with the idea of helping and comforting them, leading them to take up means of growth, to give up definite sins, and to accept Christ and publicly confess Him.

The phase of Social Work was presented by Miss Marjorie Peters, Tipton:

The monthly social and business meeting which is customary seems sufficient to provide this if carried out in the right way. These meetings should never be limited to the acting members of the Luther League. Some object that those not taking part in the actual Luther League meetings and doing no actual service, should be allowed the social good times of the League. Yet, almost the only way that we

can bring them into contact with our work is to let them attend these and see what we are doing, both financially and socially.

It has been suggested by some that the outside, prospective members be allowed to attend only the social good time, after the business meeting. But this method is deficient, in that it leaves the outsider entirely ignorant of the real work of the League. Let them come to the business meeting first. Naturally they should take no actual part in this, but by coming they may see the real object and aim of our society.

To these meetings the younger young people of our Church, the confirmation class and those outsiders whom we consider desirable prospective members, should be invited and urged to attend.

Then, as to the social part of the evening. I believe that our Luther League, as a whole, should be based on that most excellent motto, "Work while you work and play while you play." Let the social part of these meetings be wholly social—entirely unmixed with business and care.

Young people demand fun and action. It is only right and just that this should be granted. And why should not we, as a League, supply the social good times of our young people? If we do not furnish this, they will seek it elsewhere—probably in not the most desirable places.

And then, most important of all, is the spirit we ourselves put into it. I think that too often we are inclined to think of these things as burdens—to make them a duty. In keeping this in mind we can never succeed in keeping the others from the same thought These social times should be recreations, not duties; relaxations, not work. It is the spirit of fun and good will that we put into these that counts. When we can come to these meetings ourselves with all good will, fellowship, mirth and happiness, in our hearts, then others, too, will join us, and enter into the same spirit.

Mr. C. C. Korschgen, Fort Madison, spoke on "Entertainments."

The evening session began with an anthem by the choir, followed by the vesper services. Rev. C. A. Sundberg, Ottumwa, Ia., chairman of the extension committee, delivered an interesting and helpful address on "The Desirable Degree" After the closing services the delegates and visitors were invited to the church parlors, where refreshments were served and an hour or so was spent in social intercourse.

The Friday morning session began with devotional services. The first business was the informal reports from the Leagues represented. Rev. McCulloch, of Iowa City, discussed "The Luther League as an Educating Agency." "How to Prepare and Plan the Subject" was presented by Miss Bessie Snouffer, Cedar Rapids, who said in part:

We have decided that not only the leader should be informed upon the topic, but likewise the other members. How can they have knowledge unless they have thought about the subject and read whatever they could find which contained the information for them? I have heard people say that they never prepare but depend upon inspiration to put the right words into their mouths. A meeting led in this way may be a helpful one, but how much more good might have been done had the leader prepared. Nothing is ever gained without some effort expended. Of course the leaders should plan their program, varying it just as much as they please from the others, so that the order of services will not become a sort of repetition to the young people. We are trying out the plan where each leader chooses their own method of opening and closing the meetings. They may open with songs, a prayer, special music or whatever they choose. Sometimes the president is asked to take charge of the opening and closing exercises, thereby giving a change. We all know that the most interesting meetings to us are those in which we have something to say, so the leader should plan to get just as many as possible to take part in the meeting. This is possible only by the Leaguers knowing what the topic is and thinking about it before coming to the meeting. Perhaps there are some who wouldn't do this unless there was some particular part for them to take. The leader should know whom these are and to them give questions to be answered at the meeting.

In conclusion I should say that as a Leaguer before entering the League room, read the scriptural reference and ask God's guidance and go in a thoughtful mood.

Mr. Luther Franzen, of Iowa City, a student in the Iowa State University, discussed "Opportunities and Responsibilities of Young Men in the Luther League." The following will give an idea of his thought:

An endless debate can be opened over the question as to whether we do what we do because we are what we are, or are what we are because we do what we do. On the one hand we are told in the trite quotation from Emerson, that what we are speaks so loud that we say cannot be heard. On the other hand, we are assured that what we are is a mere by-product of what we do and say. Character and service are set off one against the other. It is the fault of self-centered culture that it should be so. The men who call character a mere by-product are simply trying to correct the injurious effects of a strong tendency among educated men, to forget the duty of public and private ministry to others and of participation in the humble life and work of the world.

Now legislation and wealth and organization are all legitimate and noble agencies for the accomplishment of right ends. Men act with propriety when they seek to subordinate these forces to the ends of the Kingdom of God. All I urge here, however, is that Jesus did not do so. He was neither a political nor a financial figure. He just went about in a simple fashion, talking to people, telling them His ideas, giving help here and there in a tender, sympathetic way, doing good generously but by no means indiscriminately, laying out His life upon any responsive life He could find, "catching men," to use His own expression, and catching them not in multitudes or by great orations, but in quite original ways; and then He died and that was the end of it. Was that the end of it? Indeed, that was only the beginning of it. We see now that what was going so quietly and unostentatiously on there in a secluded corner of the Roman Empire, was the greatest upheaving movement of all history.

And this ideal or personal service, of influence by life, of the silent ministry to men by contact and love and helpfulness, which was the method of Jesus, He commended to others. He sought to teach it to His disciples. His aim was to impart to them His secret, not in any external or mechanical way, but by putting His own life and spirit into them. He longed to see a society established whose members should be one in as vital a sense as the branches of the vine are one, with all the members serving one another and serving the world. And this ideal of service by life and of life to the end of life, is what I mean by service as an essential of Christian character, the use of life as a free personal force for the molding of other lives.

As I have studied the life of Chinese Gordon, it has seemed to me that it must have been this that gave the distinctive zest and glory to his most attractive character. I suppose there was scarcely any man in his time or perhaps in ours, who more held the worship of the young men of the world than Chinese Gordon. What was it that made him great? I will tell you. There are three monuments to Chinese Gordon. There is the statue that stands in Trafalgar Square, with the poor, sad face turned toward the help that was not to come. There is that magnificent inscription on the stone in St. Paul's that I suppose many of you have read. And then there is one other monument finer still. It is a life figure of Chinese Gordon seated on a dromedary, in the city of Khartoum. And in that great statue the face of Gordon is not turned toward the Nile, by which he might have escaped; it is not turned toward Egypt, through which

help too late was on its way; it is turned, with the face of the dromedary on which he is mounted, out upon the great desert, whose voice he alone heard, whose opportunities he alone saw. That, as Newbolt puts it in his lines on Gordon, was the greatness of the man:

"For this man was not great by gold or royal state,
By sharp sword or knowledge of earth's wonder:
But, more than all his race, he saw life face to face,
And heard the still small voice above its thunder."

Rising from those black throats there in the Soudan, Chinese Gordon heard the voice of Jesus Christ calling. He will stand at last among those who, in giving to the thirsty, gave water to Christ; in giving to the hungry, gave bread to Christ; in grasping the great unselfish opportunities of his life, served Jesus Christ his Lord.

General discussion followed these papers and there was the report of the various committees appointed. The auditing committee reported the treasurer's books were found correct. The following officers were elected for the State League: J. L. Berger, Cedar Rapids, president; Miss Mabel Doner, of Muscatine, secretary; Karl Larson, of Marshalltown, treasurer; Mr. Magnus Johnson, of Jewell, corresponding secretary. Sister Elizabeth gave an interesting talk on "Deaconess' Work." The president of the State and District convention was empowered to appoint delegates for the National Convention in Baltimore. They were also instructed to decide the time and place for the next meeting of the Iowa State League The singing of Miss Corrinne Neafie, of Des Moines, was a pleasant feature of the convention.

The afternoon session began with devotional services. Miss Cora Angerbach, of Muscatine, treated on "The League's Responsibility to the Church," and Mr. Elmer Krueger, Burlington, spoke of "The Church's Responsibility to the League." The following is an outline of Miss Angerbach's paper:

The Luther League is for the Church. Not for any other Church, but the Lutheran Church, and the one mark of an active Luther League is fidelity to Christ and His Church.

It was never intended that it should be either a legislative body or a business association. As an organization it was designed to be a truly helpful agency within the Church, moving upon the lines the Church could approve; and with this in view it was planted upon the Church's great Confession.

Every Luther League is a steward, and it is required of stewards that they be found faithful. Without faithfulness it is impossible to become active workers in God's Kingdom.

The Luther League is the youthful Church. It is the younger part of the Church formed for certain purposes known to all Leaguers. The full realization of the responsibility as a Luther League will be a stepping stone for a greater and more abundant harvest in the future. As the older and faithful members are called to the home above the young people must be ready to fight the good fight of faith, for this is one of the greatest responsibilities to the Church. Justification by faith.

It rests upon the Luther League to train the young people for Christian service for the Church. They can serve by ushering, visiting the sick, poor, wayward, indifferent; attend the services of God's House regularly and take an active part in these services. Also being an aid and encouraging factor to the pastor. The League should, therefore, cultivate a spiritual discussion that will have a great power for good over others to win them for the Church. Cultivate a capacity for Church work and the spirit of ready willingness.

It takes tact and courage to speak to strangers and make them feel they are not strangers, as it does to lead a meeting. And it is at social functions where we become better acquainted, and where is offered a pleasant time in the best of company.

As the future of the Church depends largely upon the Luther League of today, it must therefore work in full harmony and sympathy with the Church.

Realizing the great responsibilities of faithfulness, consecrated service, increased activity in practical Church work, increased knowledge of Lutheran doctrines, increased knowledge of foreign, home and inner missions; increased loyalty to the Church and other Church activities.

To accomplish this work will require a keen sense of responsibilities on the part of Leaguers.

The following is an outline of Mr. Krueger's paper:

The Luther League is a part of the Church and not an organization which simply uses the Church as a working basis, as it sometimes appears. It has a place in the work of the Church, and if it receives the help of the Church it becomes one of the strongest, if not the strongest, society for good in the Church. The League has for its purpose the training of the young people for Church work. It is at this important period in the young person's life that the church should take special interest in retaining the young people in Church activities and the Luther League is the only and best means by which it can be accomplished. Therefore the responsibility lies with the Church to give the Luther League all the assistance possible.

The older members of the Church should offer their services and inspire the younger members by their example.

The attendance of the Church members at these meetings would give the young people more confidence, if they were surrounded by people who were free with their suggestions. Some probably think they are not wanted at these meetings, but this is a great mistake, as their presence is always appreciated.

The only conclusion that can be made is: that the Church in assisting the Luther League not only fulfills a great responsibility to the League, but at the same time is increasing its efficiency.

This was the practical session of the League and was really the educational part of the program. Rev. Paul H. Heisey, president of the State League of Iowa, conducted a model Luther League devotional meeting. Rev. Luther M. Kuhns, secretary of the executive committee of the Luther League of America, conducted a question box dealing with practical problems and questions of the League.

The convention adjourned to take a trolley ride around the city. The ladies of Trinity Evangelical Lutheran Church served the luncheons and supper in the parlors of the church during the convention for the delegates and visitors.

After music by the choir and the usual vesper services, Rev. Dr. H. D. Hoover, president of Carthage College, Carthage, Ill., delivered the rally address on "Character and Life's Career."

The convention was interesting, instructive and inspiring, making all more loyal Lutherans, filling delegates with enthusiasm, firing them with ambition, making them willing workers in the Lord's vineyard.

Luther League of Nebraska

Fourth Convention at South Omaha, June 4-6

BY MISS HELEN H. TOEDTER.

The fourth annual convention of the Luther League of Nebraska was held in St. Luke's Lutheran Church, South Omaha, Rev. S. H. Yerian, pastor, June 4, 5 and 6.

It proved to be one of the most successful meetings this State organization has ever held.

The addresses presented were excellent and of a practical nature, indicating much careful work on the part of their authors.

The convention theme was "Pray and Work."

First Session

After the registration of delegates, the evening session was opened with devotional services conducted by the pastor loci, Rev. S. H. Yerian. Rev. C. H. Day, of Nebraska City, offered prayer. The St. Luke's choir next sang "Cantate Domino," by Dudley Buck.

From the president's annual report and address it was noted there is yet a great field for labor; but all organizations with firm foundations move slowly and carefully, finally gathering a harvest complete.

The address of the evening was "The Lutheran Type of Piety," by Rev. C. B. Harman, of North Platte. A short synopsis of his address is as follows:

Each denomination has its own type of piety and the Lutheran produces a type that is evidently the envy of every other. That the treatment of the subject might be plain and easily fixed in the mind of the hearer, our piety as a product and as producing was likened to a tree according to the Psalmist's picture of the "blessed man."

First, Lutheran piety needs for its rooting a regenerate heart. God made the heart for himself. By the faithful use of the means of grace there is or becomes the "good and honest heart"—the soil for the divine and designed seed which is the Word of God. His word must work from the inside out and in each individual heart. The mass is saved and edified by individuals.

Second. It needs for the spreading of its branches a Christian cultured mind. The highest personal object in life is Christian character. The highest knowledge is to know Him. Our church seeks this knowledge in the Christian home, the Sunday School, the catechism and the splendid service and topics of the Luther League. Our system is that which prepares for emergencies like the oak is prepared for the blast of the severe storm. It is best also as a preventation. Better rather than to sow wild oats and reap the bitter harvest is not to have sown at all. It requires not extended pastoral experience to find this most times.

Third. It needs for its aid to growth and development undiseased senses. For the making whole our senses the church has, first, her established guides, her creeds and confessions.

Creeds are said to be related to the Bible as the "finder"on the telescope is to this instrument—the former locates and the latter examines more minutely.

Second—Her fixed order of worship. In this the senses of hearing and speaking are quickened by an orderly and reverent use of these prescribed means.

Third—Her symbols. A symbol is a present sign for an absent quality—something for the eye. The Lutheran symbols are for the prevention of offense in the holy place.

Fourth—It needs for the sending forth of its leaves, for the healing and its fruits for the feeding of the nations a consecrated service. The story of our American Lutheranism in the expression of another is that of a crushed flower. Crushed for the fragrance and for the seed for reproduction. Our history is not in statesmanship and world renowned scholarship. Our people have been too busy laying foundation and seed sowing. But the future will tell a different story to future generations. The nature of our piety is understandable. It is indeed not "ascetic nor singular." It is life and growth and development, producing after its kind. It manifests itself in duty, loyalty and faithfulness. It is also practicable. An every day religion for all occasions, whether the world goes ill or well with us.

In and by the individual, with his heart in constant touch with the source of life and growth.

Why not then regard with sacred reverence our great American birthright? Why not be proud to point to our valuable product? Why not put our product on the market and be proud to label it for the purchaser? Why not stick together like a bunch of burdocks?

"Te Deum," by Kolzschmar, was then most acceptably rendered by the choir. With prayer and the benediction the evening and opening session of the convention closed.

Second Session

This session, on Friday morning, began with a brief devotional service by the Rev. C. N. Swihart, of the Grace Lutheran Church, Omaha, followed by the address of welcome, given by the pastor of the church, Rev. S. H. Yerian. In part it was as follows:

Mr. President, Members and Friends of the Luther League of Nebraska:

We are indeed glad to have the opportunity to welcome you to our Church, not indeed so much for the satisfaction that we as a Church may receive in entertaining you, but rather we receive you with open arms because the Luther League organization stands for so much. In this organization we come together and we do learn to know each other; we study each other's history and do really find out, though we do not always understand each other in our talk, that in our understanding of the Word of God and in our aim we are practically one.

The Luther League also stands for an intelligent membership. Anyone reading the Luther League literature can not help but gain a store of knowledge. The weekly study topics are not selected haphazardly, but rather that the great Church of the Reformation may secure a consecutive development in the great doctrines of God's word and her noble history. We accordingly are glad that you are here, and trust that you will not only enjoy yourself and make yourself at home in our midst, but that we may be mutually benefitted in having been together.

To this the president of the State League fittingly responded.

The roll was called and credentials were presented. Reports of the various committees, executive, extension and credential, also the treasurer's report, were next heard. The fol-

lowing committees were appointed: auditing, resolution and nominating.

Rev. J. Matthiesen, of Falls City, gave an excellent paper on "Prayer and Work United." A few notes which follow may be of value to the readers:

Prayer and work naturally hang together, or they would be valueless. Prayer is defined as a means of grace; but true prayer must be rendered in the name of Jesus Christ, and be given with thankfulness to the Holy Spirit. As a business man, student, farmer or whatever the profession be, prayer and work must be united for the greatest results.

He concluded by saying Luther's motto was "Pray and Work," and it would be a fitting motto for all.

Following the singing of a hymn, the Rev. E. Von Nussbaum, of Aurora, read a paper entitled "Prayer and Work the Forces Moving the World," which was well given and enthusiastically discussed.

The session then adjourned with prayer.

After a sumptuous dinner, served by the ladies of the St. Luke's Church, all the delegates were taken to a large packing house and shown through by the courtesy of the manager.

Third Session

The afternoon session on Friday was opened with devotional services conducted by Rev. C. B. Harman.

Rev. C. J. Ringer, of Benson, addressed the convention on "The Church's Need of Prayer and Work." He made emphatic the point that it was not sufficient to pray, but to *do* the work. He said there were two classes of working people in the church—those so placed because they felt they were imposed upon, not because they had a desire for the work, and the willing workers.

Because of the absence of Mr. Rose, of Fremont, and Miss Emma Bockhahn, of Grand Island, who were to have given papers, Rev. L. M. Kuhns, secretary of the Luther League of America, spoke of the National Convention held at Albany and also about the convention to be held at Baltimore.

He gave interesting facts to those of us who were not there, and made us feel glad that we were privileged to be members of such an organization.

Verbal reports of local leagues were next heard. Many practical suggestions were noted and many ideas for the betterment of the leagues were exchanged.

This session adjourned, and the delegates were invited to the church parlor for their supper.

Fourth Session

The singing of the Luther League Rally Hymn opened the service on Friday evening, followed by prayer and "Jubilate Deo" in C, most excellently rendered.

Rev. R. Kuehne, of Lincoln, gave an address on "The Place of the Young People in the Lutheran Church."

Miss Roland, of South Omaha, sang a solo, which was followed by the address, "The Place and Work of the Luther League," given by Rev. L. M. Kuhns, of Omaha. This was a most helpful address, teaching us that the real work of the Luther League was training for service, and that its two fundamental principles were federation and co-operation.

Mr. A. E. Finkelday, of Omaha, presented to the president of the State League, on behalf of the delegates, a Luther League watch charm, it being the occasion of his birthday, and also on account of his faithful and efficient service as president of this organization during its four years of existence.

The choir sang, prayer and benediction were given, and the session closed.

Fifth Session

The final devotional service on Saturday morning was conducted by Rev. E. von Nussbaum, of Aurora. The paper, "Practical Church Work for Luther Leagues," by Mr. Otto Schellberg, of Omaha, was ably presented and definitely given, viz., showing specific work adaptable to any League.

After a discussion of the paper, the election of officers was announced as follows:

President, Rev. F. Schuldt, Fremont; vice-presidents, Rev. C. B. Harman, North Platte, and Rev. H. H. Michelman, Grand Island; treasurer, Mr. Jacob Gehrig, Benson; recording secretary, Miss Edith Tegtmeyer, Omaha; corresponding secretary, Miss E. Toedter, Hastings.

The reports of the auditing, credential, extension and resolutions committee were adopted.

It was moved and carried that the State use the financial system of the Luther League of America and pay our dues accordingly into the National treasury.

With the hymn, "God Be With You Till We Meet Again," prayer and benediction, the fourth annual convention of the Luther League of Nebraska closed.

Luther League of Connecticut

Ninth Convention at Middletown, May 12

BY MISS CLARA A. SUCHER.

The ninth annual convention of the Connecticut State Luther League was held on Tuesday, May 12, 1914, in St. Paul's Church, Middletown, Conn.

The convention, which was called to order by the president, Mr. Louis Carl Recknagel, opened by singing, "Come Thou Almighty King," after which Rev. J. A. Timm, of New Haven read the Scripture and offered prayer.

Rev. Hingkeldey, pastor of the church, and Mr. Max Doerken, president of the Luther League, of Middletown, welcomed the delegates and friends, to which Mr. Recknagel responded.

The president read his report, which was referred to the committee on reports.

Miss Clara A. Sucher, chairman of the credentials committee, presented the Luther Leagues of Meriden, Southington and Middletown for membership in the Connecticut State Luther League, and it was unanimously voted that they be received.

The statistical report showed the following:

Hartford English Lutheran Church	30
Southington German Lutheran Church	26
Meriden German Lutheran Church	169
Rockville German Lutheran Church	94
Middletown German Lutheran Church	48
New Haven German Lutheran Church	84
New Britain English, Sr., Lutheran Church	30
New Britain English, Jr., Lutheran Church	15
Total	496

These societies were duly represented by delegates and friends.

Mr. F. Rueckelshausen, chairman of the auditing committee, reported that they had found the books of the treasurer, Mr. Bruno Kraetschmar, correct. The report showed total receipts, $48.36; expenses, $16.02; balance, May 12, 1914, $32.34.

It was moved and carried that a budget committee of five be appointed to report at the afternoon session. This committee was asked to bring in a statement of the proposed expenses of the coming year and to suggest a tax per capita to be levied on the societies connected with the State Luther League. Rev. Blethen, of Hartford, was appointed chairman of this committee.

It was unanimously resolved that Thursday, July 23, be set apart as a State Luther League picnic, to be held at Lake Compounce. A committee consisting of one member from each society was appointed to work up interest, in order that each League may be well represented by members and friends.

It was resolved that a committee of five be appointed by the president to co-operate with the officers of the Hartford District Luther League, to the end that we unite in a joint Reformation Rally. Sunday, November 8, was suggested as a date for the committee to propose.

It was further resolved that a committee of one member from each society be appointed to work for an increased circulation of the LUTHER LEAGUE REVIEW and the Luther League Topics in Connecticut.

The chairman announced the following committees to report at the afternoon session: Committee on reports, Mr. Jente, chairman; committee on resolutions, Mr. Edward Miller, chairman.

The nominating committee, Rev. Blethen, chairman, was asked to bring in their report before the close of the morning session.

At this time the different societies of the State Luther League reported on the work done during the past year.

The nominating committee reported and the following officers were elected: President, Mr. William Jente, New Haven; vice-president, Mr. Carl Herrman, Middletown; corresponding secretary, Miss Clara Sucher, New Haven; recording secretary, Miss Emma Wichern, Meriden; treasurer, Mr. Bruno Kraetschmar, Hartford; archivist, Mr. Henry Wit, Southington.

Second Session

At 2.30 p. m. the afternoon session opened with the hymn "Onward, Christian Soldiers," and Rev. O. L. Schreiber, of New Britain, read the Scripture and offered prayer.

Hon. Frank A. Coles, mayor of Middletown, welcomed the Leaguers and wished them success in their work, to which Mr. Jente, the newly elected president of the State Luther League, responded.

Miss Clara Sucher, of New Haven, read an interesting paper entitled "A Successful Social Meeting."

Miss Elsie J. Herrman, of Middletown, rendered a vocal solo.

Rev. Paul Kirsch, of Meriden, addressed the convention. His topic was "Loyalty to the Church."

The convention joined in singing "Spread, O Spread, Thou Mighty Word."

At this time the budget committee reported the proposed expense for the coming year to be $70—$30 student's scholarship in India, $25 National Luther League dues, $15 miscellaneous expenses.

In order to raise this amount it will be necessary to apportion 14 cents per capita. It was voted that this report be placed in the hands of the executive committee.

The committee on the resolution that the Connecticut State Luther League make as a special aim some work for the benefit of the Church at large, reported, suggesting the support of a student scholarship in India, at the expense of $30 annually. It was voted that this report be accepted, and the committee was dismissed with thanks.

A paper entitled "A Successful Business Meeting" was read by Mrs. O. L. Schreiber, of New Britain, which contained many helpful suggestions and is as follows:

It is evident to every worker in the Luther League that its success depends upon the way its business meetings are conducted, for in the business meetings questions are discussed which enter into every department of the Luther League, be it a devotional, social or business meeting.

What helps to make a successful business meeting?

When a Luther League is about to be organized those who signify their intention of becoming its first members, should, by all means, see to it that the model constitution as recommended by the National Luther League be adopted. This constitution is an excellent guide and aid for every League. It makes provision for officers and committees, a necessary factor of a business meeting.

Care should be taken in the election of officers that the strongest member be placed at the head of the League. By strongest member is meant one who leads a Christian life, and is devoted to the church, and who shows business ability. The other officers should be filled by members who manifest the proper qualities for their respective offices.

The president should use due consideration in appointing his committees, which are to be his aids. To a great extent the success of a business meeting depends upon the preparation which has been given to it by the officers and committees.

1. The officers and their part in the business meeting.

All officers should make it a point to be present at every meeting. The president should not only be present, but he should be at all the meetings before the time specified, to consult with any other officer, committee or member, and above all he should open the meetings promptly. Promptness is an essential feature of a rightly conducted business meeting. It should characterize the whole meeting, and should be exercised by all members throughout the meeting. Order is another essential characteristic of a rightly conducted business meeting. It is the president's duty to see that order prevails at all times. Where no order is kept, it will be hard for interested members to know just what business is being transacted. Disorder will discourage the best members and keep them from attending the meetings.

The president should also conduct the meeting according to the order of business. He should announce each item so that each Leaguer may know what item of business is under discussion. When any business has been definitely transacted, the president should make a clear statement of the fact.

The other officers, especially the secretary, should also come well prepared. When, for instance, the recording secretary has not prepared his minutes, it will be difficult to know if there is any unfinished business left over from the previous meeting. If all officers of a League come prepared, much success of a business meeting will have been achieved.

2. The committees and their part in the business meeting.

Each committee should come well prepared to the meeting to report what has been decided upon. The report should be as complete and plain as possible. They should lead the members in the discussion of their reports and be able to give as much information as possible on the subject under discussion, in as much as they have been intrusted with the matter.

3. The members and their part in the business meeting.

All members should come with the purpose of promoting interest in and the welfare of the society. They should be interested in all the business which is to be transacted. They should be willing to serve on committees when so appointed and should strive to aid the officers and committees in their work. All should be faithful in their attendance and should remember that promptness is demanded of them as well as of the officers, for without the members, the president cannot open the meeting.

Cooperation on the part of officers, committees and members will help materially to make a business meeting successful. Interest on the part of all should be manifested.

Willingness on the part of each member to do his or her little share is a factor which counts for much.

This was followed by "How I Conduct a Junior Luther League Meeting," by Master Charles Hallberg, of New Britain, giving an idea of the nature of the work done among Junior Luther League workers.

The afternoon session came to a close with the singing of the hymn "Blest Be the Tie That Binds," followed by the benediction.

Third Session

The evening session was opened at 7.30 by singing "Oh, Christians, Leagued Together," after which Rev. C. E. Blethen read the Scripture and offered prayer.

The Swedish Lutheran Choir, of Meriden, rendered an anthem, after which Rev. O. E. Hydenreigh, of Hartford, addressed the convention in German.

Rev. John Kopp, of East Port Chester, addressed the convention, after which the choir of St. Paul's Lutheran Church rendered an anthem.

Mr. Edward Miller, chairman of the resolution committee, reported on the resolutions, which were accepted.

A telegram was received from Richmond, Va., from Mr. Richard Recknagel, for an enthusiastic and helpful convention.

We closed the convention by singing "Now, Thank We All Our God," after which Rev. Hingkeldey pronounced the benediction.

James McClatchey Frank

A Faithful and Loyal Leaguer Gone to His Reward

Mr. James McGlatchey Frank departed this life suddenly on May 19, 1914, at Pittsburgh, as he was returning from his place of business to his home in McKee's Rocks. He was born March 8, 1886, at Monaca.

On June 3, 1900, he became a member of Mt. Calvary Lutheran Church by the rite of confirmation. With the help of his God he ever remained true to his vows, serving his congregation with untiring zeal and always ready to spend and be spent for the kingdom of the Lord.

In Mt. Calvary Church he served as a trustee, being secretary of the council and congregation for seven years. He also served as superintendent of the Sunday school and the president of the Luther League. In all of these he worked most earnestly, sparing neither time, effort or money to further their interests.

Although most active in the work of his own congregation, his activities were by no means confined there. His vision took in the entire Lutheran Church; he saw great opportunities before her and he used the same zeal which characterized his local church work in efforts to extend the work of the Church at large. He was especially active in the work of the Church in Western Pennsylvania. In the Lutheran Brotherhood of Western Pennsylvania he served as a member of the board of managers, and one of the Lutheran members of the Committee of One Hundred of the Men and Religion Forward Movement in Pittsburgh in 1911 and 1912. He was on the board of the Church Extension Society of Pittsburgh and at one time a member of the board of the Lutheran Inner Mission Society of Pittsburgh. For two years he served as president of the Sunday School Association of the Pittsburgh Conference of the Pittsburgh Synod (G. C.).

His great delight was in the work of the Luther League. In the fall of 1907 he was appointed chairman of the extension committee of the Pittsburgh District Luther League and held that office until November, 1912. During this time thirty-six organizations were received into the district, mostly through his efforts. Nor was his work in this committee confined to simply securing new members, but it was directed very largely in an endeavor to strengthen the weak organizations, to encourage those that had become discouraged, and in giving council and suggestions for more effective work. His policy was a constructive one, his chief concern being the strengthening of each local League or society in the district. With this end in view he made a large number of visitations, often with much inconvenience. It was he who made the first suggestion to bring the fifteenth anniversary convention of the Luther League of America to Pittsburgh, and was one of the "live wire quartet" which did so much to make that convention a success. The "branch" idea with its "standard

JAMES McCLATCHEY FRANK.

of efficiency," which has proved so valuable to the Pittsburgh district, was worked out and put into operation by him. In November, 1912, he was appointed chairman of the press committee and held that office for a year. The work of the Pittsburgh District Luther League was very dear to his heart and it seemed fitting that, just as the business sessions of the forty-fourth convention of that body came to a close in Leechburg, the summons should come to him in Pittsburgh, "It is finished." It was his desire to attend this convention, but was prevented by business from so doing. His sudden death came as a great shock to the large number of friends he had made in the Luther League and in the Church at large. As one pastor expressed it: "Although called

(*Continued on page* 30.)

Luther League Topics

Eighth Week After Trinity. Aug. 2, 1914.

Reverence

Exodus 3:2-6.

DAILY BIBLE READINGS.

Monday, July 27—Lev. 19:30-37.
Tuesday, July 28—Lev. 26:2-13.
Wednesday, July 29—Psalm 89:1-16.
Thursday, July 30—Esther 3:2-5.
Friday, July 31—Luke 20:9-18.
Saturday, August 1—Hebr. 12:9-13.
Sunday, August 2—Exodus 3:2-6.

HINTS FOR LEADERS.

Hymn 56. Lesson text Ex. 3:2-6 (read by leader). Prayer by leader.

Verses read—these to be given out before: Ps. 89:7, 150:2; Heb. 12:28; Ps. 111:9; Eccl. 5:2; Lev. 19:30.

Special solo. Leader's paper.

Short sentence prayer, closed by pastor. Short talks from various ones.

Announcements. Luther League Rally Hymn. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

One day, while Moses is caring for his sheep on the plains of Midian, he comes with his charges to the foot of Mount Horeb. Up on the mountain a strange sight meets his gaze—a bush is burning. There are flames, but the bush is not consumed. Moses says to himself, I will turn aside and see what this strange sight means; a bush burning and not consumed. As he draws near the Lord calls to him out of the bush, for the Lord is there as a flaming fire: "Moses! Moses!" He answers: "Here, Lord, am I." Then God said: "Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." When that was done, with Moses hiding his face, God tells him of His need of him to lead His people out of Egypt.

What was the meaning of the prohibition not to come near, and to stand unshod as on holy ground? The purpose of God was to teach and insist upon *Reverence;* reverence for Him as God and for a place made holy by His presence.

This incident gives us our topic of *Reverence.*

1. *What is Reverence?* When we begin to try and trace it out in scripture, we find God constantly striving to teach men to revere His person, His day, His house and His word. Bounds were set at Mount Sinai; Joshua at the crossing of the Jordan separated the people and the ark. At Bethshemesh many died who irreverently looked into the ark, which symbolized God's presence.

But what is reverence? Reverence is respect and holy fear for and of God, and the things of God. It means a lively sense of God's power, and fear to transgress, as a son does his father's will. It requires that we do not treat lightly God's person, day, name, word, or His church. Lack of reverence is one of the besetting sins of our age, and works great harm to the kingdom of God here among men.

2. *Why are men irreverent?* There are many reasons why there is so much irreverence even among those who are supposed to be followers of God, and in their families. Some of these reasons are as follows:

Authority means less to this generation than it ought. People are much given to do as they please. Fathers and mothers indulge their children and they grow up with very little respect for authority. Is it any wonder that they never grasp the real idea of a supreme authority and the power of God, when they do not recognize authority in their everyday life?

Parents are not teaching respect for holy things. Religion, the Sabbath, the Church, the Bible are not made important in the minds of children. Religion is not taught as the life. The word *sacred* is being forgotten by many.

The unseen is obscured by the seen. We see the things that apparently make for success and greatness, but God's hand, which controls men and affairs, is unseen and therefore unappreciated.

We do not appreciate God the Father and Jesus Christ our Saviour as we should. We have not grasped the full greatness, holiness and goodness of God. We do not appreciate what Jesus Christ has done for us. There are some of the reasons why there is so much irreverence.

3. *Why should we be reverent?* First of all, God requires it. As we have seen, He constantly insisted upon reverence toward that which was His and to Himself. Not only did he so require, but He showed that it

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 43 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

was unsafe to be irreverent. It is unsafe today, not simply in the danger men run of being smitten down, but it is unsafe because of the harm it works to our moral sense, and the highest interests of humanity. Then, too, lack of reverence endangers our salvation and that of others. Without regard for the sacredness of God's house or the Word and the sacraments, their value is lost. These are holy things, they are the means of salvation. By them God has promised forgiveness, assistance, strength and grace to fight the battles of life. To treat them lightly or disrespectfully is to endanger our salvation.

Fellow Leaguers, this topic is a plea for greater reverence for holy things. To be a true Christian we must be reverent.

"Holy and reverent is the name
Of our eternal King.
Thrice Holy Lord the angels cry:
Thrice Holy let us sing."

—●—

Ninth Week After Trinity. Aug. 9, 1914.

Partnership in Other Men's Sins

I Tim. 5:22. (Read also I Cor. 8:7-13.)

Daily Bible Readings.

Monday, August 3—Deut. 29:19-21.
Tuesday, August 4—Prov. 23:29-35.
Wednesday, August 5—Isaiah 28:1-8.
Thursday, August 6—Judges 13:4-7.
Friday, August 7—Dan. 1:8-16.
Saturday, August 8—Jer. 35:1-19.
Sunday, August 9—I Tim. 5:22; I Cor. 8:7-13.

Hints for Leaders.

See sermon by Robert South on a similar subject. Consult Nuller on sin. Select a number of familiar hymns that will bear on the topic. Sing several hymns at the opening of the meeting. Intersperse the meeting with hymns. If possible have a good quartet sing "Just as I Am" and allow all the members of the League to join in the refrain. Sing "Jesus, Lover of My Soul" as a solo and chorus. Consult Bible references to text, and give out in advance to members to read as called for. Ask the pastor to make a brief summary of the addresses.

(Topic reviewed by Rev. Paul W. Koller.)

This is intended to be a temperance topic, and to my mind is just the kind that we of the Church should study. It is a fact that for the most part our young people are not so greatly tempted to indulge in strong drink, and for that reason we often pass over with little interest a temperance lesson. But that is not all there is to this matter. Scripture tells us that we have a very close relation to our fellows and that we are in a measure responsible for their welfare. St. Paul reminds us that we who could help or prevent and do not are, in a sense, partners in the sins of others, and must bear a measure of the penalty. This great fact applies with startling directness to us in our relation to the temperance question, as well as to other sins of which men are guilty.

If any one was to ask how this could be true and what sins of other men we are thus partakers of, the answer would be:

1. *Sins of others which we were able to prevent and did not.* The truth of this all will, no doubt, at once admit. If murder, arson or theft had today been committed, and if I had the power to prevent and did not, the moral sense of the community, if not the law, would hold me as contributing to the crime. So in regard to any other offense of which a fellow man is guilty, and which I have the power to prevent and do not. For every such offense I am held by public conscience morally responsible. My failure or neglect to prevent crime or sin, when in my power, makes me in a sense a partaker. Now if we apply this to the sin of intemperance, which in a large measure lies in the power of Christian people to prevent, we cannot help but feel that we will have to answer to God for our failure to do what He has given us the power to do—to save men and women from the sin and shame of intemperance.

2. *Sins of our fellow men which we should condemn, but do not.* The soundness of this must also be admitted. Eli is an example. When he failed to rebuke his sons God held him responsible. St. Paul considered himself guilty of the blood of Stephen, because he looked on without a word of protest or rebuke. A mere connivance at other men's sins, a failure to lift up our voices in protest against the sin about us, makes us guilty before God. We are partners in their sins. And, more, even if we know that our protest will avail nothing, and our rebuke go unheeded, nevertheless as witnesses for the right as children of the light as it is in Christ Jesus, we must speak out against sin and for the right.

Of this high moral duty of clearing ourselves before God of partnership in the sins of others there can be no doubt. Even the heathen recognize this principle and have symbols to show it. The vital question now is, Will we discharge the obligation we are under in God's sight to keep our fellow men from sin and shame, and escape being guilty of their sin before God? We must stand to our duty and against all forms of intemperance and vice, if we hope to stand blameless before God at the last day.

Tenth Week After Trinity. Aug. 16, 1914.

The Master's Yoke

Matt. 11:25-30.

DAILY BIBLE READINGS.

Monday, August 10—Isaiah 59:1-21.
Tuesday, August 11—Jer. 2:1-13.
Wednesday, August 12—Dan. 1:17-21.
Thursday, August 13—Luke 12:22-40.
Friday, August 14—I Pet. 2:11-25.
Saturday, August 15—II Tim. 4:1-22.
Sunday, August 16—Matt. 11:25-30.

HINTS FOR LEADERS.

Opening hymn 203. Prayer. Hymn 200.
Scripture lesson, Matt. 11:25-30. Paper by leader on subject. Special solo.
References read by members (these to have been given out in advance): I John 5:2-5; I Cor. 1:18-20:27; I Cor. 2:7-8; Math. 16:13-17; John 3:35; John 10:14-15; John 13:14-15; I Pet. 2-21; Philippians 2:3-8; Jer. 6:16.
Hymn 197. Short sentence prayers. Closing hymn (Luther League Rally Hymn) 135. Benediction.
(Topic reviewed by Rev. J. E. Zimmerman.)

We have, in these last verses of the eleventh chapter of Matthew, given us one of the most impressive and comforting invitations and promises of our Master—"Take My yoke upon you, and learn of Me; for My yoke is easy and My burden is light." It is a promise within an invitation.

As we look about us we see the burden of sin with its attendant results resting heavily upon the shoulders of men and women. Pick up any newspaper and you see its columns burdened with the accounts of social unrest and of the rash criminal acts of troubled, burdened souls. Our age is not different from that in which Christ was on earth as the God-man. Christ, with His perfect knowledge of man's inmost thoughts and desires, was deeply impressed by this burden. This fact led Him to utter these comforting words. He prescribes the only way for easing the burden and eventually becoming entirely loosed from it.

We are inclined to pity the oxen when we see them slowly moving along the road or through the fields with the yoke resting upon their necks. But when we study the question we find that it is not a burden to the animal but just the opposite. The burden could not be drawn by the oxen in any other way than by the use of the yoke. It is an instrument of mercy and not of torture. It is not to give pain but to save pain. Yet men speak of the yoke of Christ as one hard to bear and say that Christ asks something unreasonable when He says, "Take My yoke upon you and learn of Me." This criticism comes from those who do not understand and do not know what the yoke of the Master will do for them. Henry Drummond says: "Christ's yoke is simply His secret for the alleviation of human life, His prescription for the best and happiest method of living."

Again, the yoke is not borne by one ox, but it is shared by two. The weight is divided and is thus made easy. One ox could do very little alone. The burden would not rest so that it could be borne. The world is striving to bear the burden alone, and is falling under its weight. But Christ comes and invites us to share the burden with Him, and we may rest assured that He bears the heavy end, and that with His aid we shall bear it to the end of life and enter upon the rest promised in the 28th verse—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

There is a myth about the birds that when they were first created they had no wings; and the story is that God made the wings, put them down before the birds and said, "Now, come and take the burdens up and bear them." The birds had beautiful plumage and voices; they could sing and shine, but they could not soar; but they took up their wings with their beaks and laid them upon their shoulders, and at first they seemed to be a heavy load and rather difficult to bear. But as they cheerfully and patiently bore them and folded them over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings. We are the wingless birds and our duties are the pinions; and when at first we take them up they seem heavy and we bear them with difficulty, but if we patiently and cheerfully bear them, the burdens change to pinions, and, as some one has said, "we, who once thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, running without being weary, walking without being faint."

As members of the Luther League, we have taken upon ourselves the Master's yoke. Have we found it a burden? If we have so found it we may rest assured that it is no fault of the Master's, but the fault lies in the manner in which we are trying to bear it. Bear it, depending upon Christ for grace, and strength, "Casting all your cares upon Him, for He careth for you," and you will find the burden growing light and the duties that once meant sacrifice becoming pleasures.

Eleventh Week After Trinity. Aug. 23, 1914.

The Empty Heart

Matt. 12:43-45.

DAILY BIBLE READINGS.

Monday, August 17—Numbers 16:1-35.
Tuesday, August 18—Deut. 4:14-24.
Wednesday, August 19—Judges 14:1-20.
Thursday, August 20—I Kings 2:1-11.
Friday, August 21—Joel 2:15-32.
Saturday, August 22—Acts 2:1-13.
Sunday, August 23—Matt. 12:43-45.

HINTS FOR LEADERS.

Hymn 61. Psalm 139 (read responsively).
Prayer. Hymn 56.
Scripture lesson, Matt. 12:43-45 (by leader). Music.
Some Scriptural lessons concerning the heart (to be read by different members). Give slips previously prepared. (1) The heart the source of good or evil action (Luke 6:45). (2) Instruction concerning the heart (Prov. 4:23, 3:1). (3) Prayer concerning the heart (Psalm 51:10). (4) The blessing of a pure heart (Matt. 5:8). (5) The issues of an impure heart (Matt. 15:19). (6) Christ in the heart (Eph. 3:17; Love, Matt. 22:37).
Remarks by the pastor upon the topic.
Hymn 239. Closing service.
(Topic reviewed by Rev. Paul W. Koller.)

This parable is a solemn warning against merely negative improvement, external reformation, and mechanical religion. Which may be good as far as it goes, but is not sufficient for a true Christian life.

Let us endeavor to see the reasons for this and then how the mischief can be remedied.

1. *The eviction.* The heart of this man is occupied by an evil spirit whom the man finds undesirable and turns him out. That typifies the human heart out of which has been put that which ought not to be there. It is analogous to a partial reformation. The heart is cleansed ready for a better occupant. We can compare it to the work of John the Baptist with the preaching of Christ left out.

This is not an unusual thing. There are very few lives in which evil does not become at times undesirable. It may be common sense realizing folly; maybe pain speaking of results; maybe conviction of the shame of sin. At all events a desperate effort is made to break off bad habits. The drunkard gives up his drink; the profligate his vice; the worldly turns from his follies. The evil spirit is expelled. Yes, more than that has been done. Not only has there been an expulsion, but there has also been a cleansing. The house is swept and garnished. An improvement of manners and habits has taken place; an attempt is made at grace and refinement. But though evil is out the heart is empty.

2. *The empty heart.* An empty heart from which the old affections have been torn is a desolate place indeed. Some of you perhaps have known the unhappiness of an empty heart. If you have yon know how, in its desolation, it stands as an invitation to all kinds of guests, some more undesirable than the first. This is exactly what happened in the case of the man of our lesson. Seven other spirits worse than the first, in addition to the one cast out, take up their abode in the empty heart which has not been filled with better things. If there is nothing to keep them out, the old habits will return, stronger than before, and reassert themselves.

3. *The remedy.* How can this deplorable condition be prevented? There is danger as long as there is emptiness of heart. If the old evil and its attendant spirits are not to return, a new good must take its place. The only way to keep the old tenant out is to put a new tenant in possession. Negative morality is of little value. "Thou shalt not" is a mighty good thing many times, but it is far from being a substitute for the gospel of redemption. The heart needs to be filled with a new passion in order that there be no room for the old passion. In other words, the *remedy* is found in filling our hearts with Christ and His love. When love for Christ fills the heart, the love of sin is banished. When Christ is in the heart sin cannot enter and abide.

Luther said: "If you knock at the door of my heart and ask, 'Who lives here?' the answer will be, 'Jesus Christ lives here.'"

Are we able to say that?

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Twelfth Week After Trinity. Aug. 30, 1914.

A Song Service

DAILY BIBLE READINGS.

Monday, August 24—Exod. 15:1-9.
Tuesday, August 25—Judges 5:1-31.
Wednesday, August 26—II Sam. 22:1-15.
Thursday, August 27—Matt. 26:17-30.
Friday, August 28—Ephesians 5:9-20.
Saturday, August 29—Col. 3:12-17.
Sunday, August 30—Ps. 92; Col. 3:12-17.

HINTS FOR LEADERS

Special music—vocal or instrumental. Psalm 67 (read responsively). Gloria Patri. Hymn 18.
Scripture lesson, I Cor. 13:1-13 (read by president of Luther League). Hymns 35, 48. Prayer. Hymns 69, 62.
A paper (ten minutes) on Paul Gerhard, Lutheran hymn writer.
Special music—vocal or instrumental. Repeat in unison 23d Psalm.
A paper (ten minutes) on "Songs of the Reformation."
Lord's Prayer. Hymn 227. Announcements. Prayer by pastor. Doxology. Benediction.
(Topic reviewed by Rev. Paul W. Koller.)

We are to have this night a song service. If it is rightly entered into it will be a blessed service. On the other hand, if our songs are only from our lips it will mean little, either

to God or ourselves. Therefore as we sing let us also pray that our songs and praises come from our heart's delight in God and His wonderful providence.

God is well pleased with praise from His children here on earth. He has inspired the writers of the Psalms to urge His people to give thanks and praise to His name often. Therefore a service given over to songs of praise will be acceptable to God, we believe. In fact, this matter of praise may be neglected by us, and often is. We need so many things all the time from God that when we come to Him, either alone or in the Church, that we petition instead of praise. Song has always been appreciated in our Lutheran Church as an important part of worship and for its influence upon the lives of both those who sing and those who hear. In our topic folder you will find reference to some of the great songs of the Church. Luther was both a hymn writer and a singer. He said once: "One of the finest and noblest gifts of God is music, and of music the most effective is song." Let us see how this may be true.

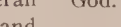
1. *The inspiration of song.* Worldly singing may have a great many differing reasons for its utterance, and if we listen to some of the songs of the day we feel that ofttimes it springs from low ideas indeed. But the inspiration of our songs to God is a grateful heart. Ofttimes David would sing away the gloom that was upon him, and he could do so because in his heart there was joy because of God's mercy and kindness toward him. In fact, when there is true appreciation of God's love and mercy in our hearts it naturally finds expression in singing praises to God.

2. *The power of song.* The influence of song is wonderful indeed. It not only affects human beings, but animals as well. It would be very interesting indeed to know of the many who have been led out of the dark into the light through the influence of music

Think of some of the things that song does. (a) It inspires to service. Every one knows the power of martial music to stir the blood and send men marching to war. So the songs of the armies of all ages have inspired men to serve their country. The same thing is true of the hymns of the Church. They call us to service and stir to action all who have the fear of God in their hearts.

(b) Song calms. We know well how mother's cradle songs soothed the restless, tired minds of our childhood days. We read that David sang to troubled Saul and quieted his disturbed mind. So the songs of Zion come to us and calm our troubled hearts, breathing sweet peace over the restless soul.

(c) Song spiritualizes. Ofttimes we walk low down in spirit and life, very near to the earth are we. When suddenly a voice is heard singing, or to our own lips comes one of the old songs of Christ's love or service, and it lifts us up. We are drawn out of our despair, out of our worldliness, and closer to the love and almightiness of God. Who has not been uplifted by the singing of "My Faith Looks Up to Thee" or "A Mighty Stronghold Is Our God."



James McClatchey Frank

(*Continued from page 25.*)

so early by his Master, yet he leaves a record of which a much older man might be proud."

On September 8, 1913, he was married to Miss Gertrude Durst, daughter of the Rev. Robert R. Durst, at Guelph, Ont., Canada.

He is survived by his wife, his mother and stepfather, Mr. and Mrs. James Judge, and his aged grandmother.

The funeral services were held in Mt. Calvary Lutheran Church, McKee's Rocks, conducted by his pastor, the Rev. John J. Myers, on Saturday, May 23, and his body laid to rest in the cemetery of that church.

"Blessed are they that die in the Lord."

Book Review

Our Home Altar. A manual of private and family worship arranged according to the Christian year, by Rev. P. A. Heilman, D. D. The Lutheran Publication Society, 1424 Arch street, Philadelphia. 512 pages. Price $1.50. This book is the work of a busy and successful pastor. The selections of passages of Scripture have followed those "made by our godly Church fathers long ago," and are made according to the Church Year. There is a list of the festivals of the Church; hint at memorizing "the books of the Bible" and "Grace before meals," both for adults and children. The book is printed on good paper and in good clear type. It is not heavy and is easily handled. As far as we have used it, we have found it edifying, and we commend it to our readers. Let the family altar be erected and maintained in every home.

Luther League of America

Eleventh Convention at Baltimore, September 22, 23 and 24

The eleventh biennial convention of the Luther League of America, to be held in Baltimore, August 22, 23 and 24, promises to be of unusual interest. With expectation we are preparing for another National Convention. Of old the direction was, "Speak unto the children of Israel, that they go forward." We may be assured no backward step will be taken. The cause of Christ and His Church will be uppermost. Scripture exhorts: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." In recognizing our Lutheran opportunity in America the Luther League will seek to "go forward," studying to be an approved workman. For to give the Church a trained and efficient laity is no small part of its object.

The full details of the program have not yet been fully worked out.

The theme of the convention will be "Doers of the Word." It is based on Article XX of the Augsburg Confession, "Of Good Works."

Among the speakers will be Rev. Paul W. Roth, of Milwaukee; Rev. Ambrose Herring, of Philadelphia; Rev. F. K. Fretz, of Easton, Pa., and Rev. W. A. Lambert, of South Bethlehem.

On Wednesday evening the "Drama of the Reformation" will be given. It is a great treat in store for all our Lutheran people. It is a representation by living characters of the great historic incidents of the Reformation. More than 150 persons will take part in it. It is inspiring and instructive. In some parts it is thrilling The scene of the Diet and the Grand Procession will be given, as part of this Luther drama

On Thursday night will be the grand rally, when the great convention choir, which is now in training, will sing The chorus is meeting every Tuesday evening in preparation for the convention. It will sing at both the Wednesday and Thursday evening sessions of the convention. Those who have heard the choir say it is wonderful. Baltimore is a musical center and it promises to be one of the finest musical performances the city has ever given.

Now is the time to arrange to attend the next convention of the Luther League of America, September 22, 23 and 24.

Delegates from the West by way of Chicago can secure round trip tickets from Chicago to New York or Old Point Comfort for $27.50. Mr. J. Alex Nelson, of the executive committee of the Luther League of America, 4917 Fletcher street, Chicago, is giving this attention. For full particulars regarding transportation address the chairman of the committee on transportation, Mr. T. Clem Beck, Elizabeth, N. J. Whatever arrangements committee on transportation will be able to make will be announced through the columns of THE REVIEW.

Credential blanks, whether State, district or local, should be secured at once by State, district or local officers from Mr. Paul B. Mattice, statistical secretary, Middleburg, N. Y. All delegates are expected and required to present credentials properly certified. All statistical reports should be sent to Mr. Paul B. Mattice, Middleburg, N. Y. This should receive the immediate attention of all interested.

THE LUTHER LEAGUE REVIEW will print a convention number, which will give a full account of the proceedings of the convention How full an account we can give will depend on the number of copies of this edition that are ordered. You should therefore arrange at once to secure extra copies of this issue and notify THE LUTHER LEAGUE REVIEW, P. O. 876, New York, at once the number of copies you will require at 5 cents a copy. THE REVIEW expects to present next month as full and complete details of the program as possible. The local committee are doing everything in their power to insure the comfort of the delegates and to make this convention the greatest in the history of the Luther League of America. In our next issue we expect to announce the convention headquarters and hotel rates. Additional information will also be given in regard to the program, which is in the hands of a subcommittee of the executive committee of the Luther League of America, who are working out the details.

Old Trappe Church

The annual services in the Old Trappe Church, shown on our first reading page, will be held on Sunday, August 2, at 10.15 a. m. and at 2.30 p. m. The friends of the Lutheran Church and its history are always interested and welcome.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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And the co-operation of the Executive Committee of the Luther League of America.

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Editorial

The Holy Scriptures declare if a man will not work neither shall he eat. What is true of a man is also true of any organization. A flowing stream spreads health along its banks; it is a blessing wheresoever it runs; but stagnation is synonymous with putrefaction and death. Our young people's societies must learn this lesson: wherever there is stagnation there is death. Spiritual life cannot be dormant. To the Church of the Laodiceans it was written: "So then because thou art lukewarm, neither cold nor hot, I will spew thee out of my mouth." Beware of these examples. Search sacred lore; see how the Hebrews never fell from God until they ceased warfare with the idolatrous. Carry these many precepts into your societies, and work, work, for we know not how short a time we have. Success will only come through effort. If our societies can show no gain, then they have no claim for existence. The Church cannot—aye, must not—be dragged down by dead weights. She must continue to advance, and each component part must do its share of work in this direction. Dead limbs must be lopped off. Do not, we ask you, let this be the fate in our Luther League. Nothing succeeds like success, and, to use a business term, keeping everlastingly at it brings success. We must deserve success, not alone be successful.

—♣—

Interdenominationalism is commendable in some features. But the time is remote when the religious denominations shall all be one great, united Church under one name. Recent events, such, notably, as that in the Salvation Army, the schism in the Evangelical Association and the United Brethren, and now in the rise of the "Christian Catholic Church," show how futile is the idea of union. It is as undesirable and impracticable amid present conditions as Utopia. In the meantime, if the great Lutheran Church can be led by the Holy Spirit into practical working harmony in all its general bodies, we can then with safety exercise ourselves in the matter of union with all evangelical denominations. The center of gravity for such union will then be found very near that of the great united Lutheran Church of the future.

—♣—

The Lutheran Church is intensely practical. Its beneficent work is enormous. No other church is so prolific in its orphan homes, schools, hospitals, charitable institutions and institutions of learning. Especially is this true of the Church in the Lutheran countries of Germany and Scandinavia, and our Church in America is wisely following in the footsteps of the mother country. In fact, the very term

"Lutheran community" is almost synonymous with these goodly works.

—❧—

One of the most admirable features of the Church work in Germany, and which has been carried on, on an extensive scale for many years, is that of the Deaconess work. And we are pleased to note that Deaconess Homes have been and are being established in America, which, we believe, will prove to be powerful agents in aid of the Church, and from which are flowing streams of mercy to alleviate the wants of the afflicted and the needy among men.

—❧—

This is exceedingly important work and practical. It opens a field for the employment of women in doing the work of our Master and carrying His message to those who might not otherwise be reached. We hope that as rapidly as these Deaconess Homes and schools are established they will not suffer for want of our godly young women presenting themselves as candidates for this holy work; to be trained and educated in order that they may become God's consecrated messengers among suffering, needy, sin stricken humanity.

—❧—

Energy is needed in our religious work; intensity of feeling, that is not zeal, being without knowledge to inspire our hearts for Christian effort. But your Church can be no more energetic, fervent, liberal, progressive, courageous, or aggressive in her work for Christ than those who make her ranks. He, and she, and you, and I make the Church, but she is prosperous, useful, helpful to men, no more and no less, no worse and no better, than we make her; she is what we make her. Energy and fervor cannot be so very effective if spread over the whole religious sky like sheet lightning.

—❧—

The newspapers recently have been asking the question: "What shall I do with Jesus?" The honored president of the General Council, at one of his Lenten talks, answered that in these words, as reported by one of the dailies:

"The one question for every man is the personal one. Combined movements for civic betterment, judicial reform, social uplift, medical ethics, educational eugenics, purity crusades, abolition of tuberculosis, liquor and war, forward and religious movements, are secondary to the one personal question: 'What shall I do with Jesus?'

"The outer life is hollow unless it flowed from the river source. The heart is the fountain. A personality drawn, redeemed, new born, inspired by Jesus is the real secret sponsor of Christianity. Every man to whom Christianity comes must do something with Jesus. He can ignore, patronize or cling to Him. The power of Christianity is not in red blood, but in eternal life which Jesus gives to those that are in Him."

Why is it that so many churches fail in the accomplishment of their work? Is it not because the individuals fail, and through the failure of one there is a weakness, and out of that weakness gross failure results? To meet the requirements and accomplish the will of the Master we must learn from His Word. Not by fits and starts nor by jerks does a train move smoothly, and the same is true of the congregation. Some one has put it pertinently in these words:

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

—❧—

The Junior League and the Girl

This was the subject presented by Mr. O. F. Kraetschmar, of Schenectady, at the recent New York State convention, who in a short address introduced the topic, which was followed by a symposium of the members of the girls' society of which he is superintendent. The first paper printed, on page 11 of the last issue, was credited to Rev. Kraetschmar by an inadvertence. It was written and presented by Miss Olga Henningsen, to whom all credit should be given.

Church Changes and Decoration

Can be most conveniently carried out during the Summer Months. We estimate on or design and execute such work to client's own instructions and limit of cost determined upon local labor when available being used. The more artistic details have to be sent on from New York.

Write for Information and Photographs

J & R LAMB

STUDIOS, 23-25-27 SIXTH AVE.
NEW YORK

The Old Trappe Church

(*Continued from page* 8.)

Here he remained until he passed into his eternal home October 7, 1787. Thus he lived two-thirds of all his time in America at Trappe.

From here he directed the organization of congregations over a wide territory. He brought the whole Church into orderly union by organizing the Ministerium of Pennsylvania. He arranged a liturgical form of service, with hymns, and rejuvenated the spirit and ability of song which had died amidst the wilds and vices of Colonial days. He ministered to the dying and comforted every suffering soul. He locked the faith and confessions of the fathers in the chest with his dearest treasures and kept them forever. Like a candle he shed forth his constant light, burning brightest just as it was burning out, and its parting glow lingers still. We can only hint at the great benefit he was to his people and the church. But we revere him for his conscientious services and piety in preserving the Word and Sacraments in the Lutheran Church in America to the edification of his age and the inspiration of ours.

The King and the Old Woman

This pretty incident between the King of Denmark and an old woman was flashed to America by wireless telegraph. It is a very interesting story of a graceful act.

When King Christian was about to enter a new church today here an old unmarried woman rushed forward and, seizing his hand, cried, "I must have a talk with you!"

The police wanted to arrest the woman, but the King smilingly shook hands with her and invited her to come to see him at the palace.

The woman, who wanted to ask the King to build more churches, said, "God bless you," and retired into the crowd. A cinematograph operator got a film of the scene.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. S. G. Weiskotten, D.D., formerly associate editor of The Luther League Review, recently celebrated the twentieth anniversary of the Church of the Redeemer, Brooklyn, of which he is pastor.

Buffalo.

—The new Buffalo Lutheran Hospice for Young Women was opened on June 15.

Cleveland.

—Mrs. Adolph C. Close, Cleveland, Ohio, announces the marriage of her youngest daughter, Edith A., to Mr. James Graham Hill, Jr., on Saturday, June 24, 1914. The Review offers congratulations and best wishes to the bridegroom and his bride.

Des Moines.

—A portrait of Martin Luther, by Olaf Grafstrom, was unveiled May 10 in the gallery of the Historical Department of Iowa. Addresses were made by several prominent Lutheran ministers.

General.

—President O. J. Johnson, of Gustavus Adolphus College, was inaugurated on May 27. At the same time, the completion of an endowment fund of $250,000 was announced. Two members of the graduating class will take up mission work in China.

—The General Synod Board of Education has received from Zion Church, Sunbury, Pa., Rev. Dr. J. M. Francis, pastor, a gift of $500 for the furnishing of a lecture room at Susquehanna University.

—Secretary Kuhns, of the Executive Committee of the Luther League of America, assisted in the dedication of the new Lutheran Church at Nebraska City, Neb., Rev. C. H. Day, pastor, on June 7.

—Mrs. Emma J. Shreiner, a former member of St. Mark's Church, Hagerstown, Md., Rev. J. Wm. Ott, pastor, bequeathed $100 to Loysville Orphans' Home, $500 for a memorial window, and $500 to St. Mark's Church. After other bequests, the residue of the estate is to go to St. Mark's Church.

—The Rev. B. B. Johnsson, the president of the Icelandic Synod, has received and accepted a call to the pastorate of the First Icelandic Lutheran Church, Winnipeg, Manitoba.

Rev. J. Eugene Dietterich, D.D., of Elkins, W. Va., has received and accepted a call to become pastor of the First Church at Duquesne, Pa.

—Rev. A. B. Markley, Ph.D., of Zanesville, Ohio, has accepted a call to Coshocton, Ohio.

—Rev. A. O. Swinehart, of Tescott, Kansas, has accepted a call as president and theological professor in the Ohio Synod's Pacific Seminary at Olympia, Wash.

—The Wehrle Orphans' Home of the Joint Synod of Ohio, at Richmond, Ind., has received a legacy amounting to $4,000 from the estate of Miss Lucinda Flohr, of New Springfield, Ohio.

—Prof. H. W. McKnight, D.D., LL.D., former president of Pennsylvania College, Gettysburg, Pa., died on May 28, after a protracted illness, from cancer of the throat, aged 71 years. He was for a number of years president of the General Synod.

—Three generations of men in one family in the ministry was practically an accomplished fact when Henry Jacob Fry was graduated from Muhlenberg College in June. Mr. Fry is the son of Rev. Dr. Charles L. Fry and a grandson of Rev. Dr. Jacob Fry, of Philadelphia.

—A bronze bust of Martin Luther was unveiled May 5 in the lecture room of the public library of Sioux City, Iowa. It was presented to the library by the United Luther League of Sioux City.

The bust was made by Eloy Pelacios, the Venezuelian sculptor, who came to this country to make a bust of Mayor Gaynor, of New York City. Albert J. Anderson, president of the United Luther League, was instrumental in securing the services of the noted sculptor.

This is the first bronze bust of Luther sculptured and cast in the United States. The work has been on exhibition in a New York art gallery for some time, and has excited much favorable comment from metropolitan critics.

Mrs. C. Fred Gould, vice-president of the library board of directors, presided at the ceremonies. The bust was presented by Mr. Anderson and accepted by A. L. Fribourg, president of the board of trustees. Miss Jeanette Drake, city librarian, unveiled the bust. Mayor A. A. Smith expressed the city's appreciation of the gift, after which the entire company sang "America."

—Mrs. Susan R. Lightner, who died recently, bequeathed $300 each to St. James Church,

(*Continued on page* 40.)

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Baltimore and the Convention

At this time the eyes of the Luther Leaguers throughout the United States are turning toward Baltimore. This city is one of the great ports of the United States.

Under the mild rule of the Lords Baltimore and the spirit of tolerance they manifested, notwithstanding their religious differences, the people of Maryland had imbibed this as their habitual temper. The Baltimores made the province a place of refuge for the persecuted of whatever faith. If these first proprietors of that beautiful, salubrious and fertile region had been so fortunate or so farsighted and wise as to make it also an asylum of political and social as well as religious liberty, Baltimore might have become in time the central seat of the power and the commerce of a great empire.

As it is, according to the figures at hand, the assessed value of the real estate of Maryland is $820,831,339. The aggregate debt of Maryland in 1902 was $30,643,317, and the State had a sinking fund of $1,974,587. In 1911 there were 214,888 savings bank depositors in the State, and the amount of the deposits in these banks was $99,428,408.68. This is an average to each depositor of $375.36. The internal revenue receipts of the United States for the fiscal year ending June 30, 1911, were $8,374,564.35. The imports and exports from the port of Baltimore in the fiscal year to June 30, 1911, were $117,295,247, of which the imports were $32,174,404 and the exports $85,120,843. The grain receipts for the year 1910 were 32,861,922 bushels. This is wheat flour reduced to equivalent in wheat, corn, rye, barley and so forth. It includes shipments from the West to foreign countries on through bills of lading. 104,836 running bales of cotton were shipped from the port of Baltimore in 1909.

The products of Maryland are exceedingly valuable. 4,023,241 tons of bituminous coal were produced in the State in 1909. In 1910 the State produced 810,000 bushels of oats, 23,785,000 bushels of corn, and 13,816,000 bushels of wheat.

It is to this rich old colony, one of the original thirteen States, that our Luther League forces will journey for the convention on September 22, 23 and 24.

The general committee of arrangements is holding regular meetings in preparation for the convention. The convention chorus, now having an enrollment of 250 voices, has been rehearsing regularly for the last month. The flying squadron has been visiting the adjoining cities, and the intention of Baltimore is to "make this the best convention the Luther League of America has ever had," and we are sure Baltimore will do herself credit and the Church of our fathers.

It will be possible to secure excursion rates from Chicago and return to New York or Old Point Comfort at the round trip rate of $27.50. Parties availing themselves of this rate have the privilege of a stopover of ten days in Washington and Baltimore. Those who are interested and would like to travel with the Luther Leaguers from Chicago and the West in a party to the convention city should write Mr. J. Alex Nelson, 4917 Fletcher street, Chicago, Ill., for information.

Subscriptions for the LUTHER LEAGUE REVIEW, including the pro-convention and convention numbers of the REVIEW, should be secured at this time. Send all subscriptions to the LUTHER LEAGUE REVIEW, Post Office Box 876, New York City.

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A Rich Harvest from a Meagre Sowing

In San Juan there are two congregations, the one for the Spanish speaking people and the other for the English speaking natives of other islands. Many of these are Lutherans from Danish West Indies. They have come to Porto Rico to find work, and they are always glad to attend the services. It is an inspiration to attend their Sunday evening service, and to hear their participation in the Communion Service. They are liberal, giving freely of the ten and twelve dollars and even less, which many of the women earn.

There is, as yet, no Lutheran church in this capital city. Ground has been purchased, but although the Lutherans were first to enter we are the only Protestant denomination in San Juan without a church building. The question is often asked the missionaries, "What is the matter with the Lutheran Church in the United States? They try to do mission work down here but hold their services in all kinds of poorly adapted buildings. Why do they not build churches as the others have done?

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 15

From June 1st, 1914, to June 30th, 1914.

GENERAL FUND.

Luther League of Pennsylvania.....	$94.09
Zion Luther League, Washington, D. C.....	3.00
Church of the Atonement, Washington, D. C.	2.00
Total for June.....	$99.09
Previously reported	1,786.45
Total receipts	1,885.54
Total disbursements	1,879.71
Balance on hand.....	5.83

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.

NEW YORK

Brooklyn District.

—The June Convention of the Brooklyn District Luther League was held in the Church of the Messiah, Rev. Earnest Anton Trabert, pastor, June 27, and, notwithstanding the inclement weather, was the most successful convention held in recent years. There was a total enrollment of 65 delegates and many visitors. An excellent paper on "Why a Junior League" was presented by Miss Emily J. Werner, of Freeport, and was followed by a thorough discussion of Junior work. The district went on record as determined to aggressively prosecute this work. A "Question Box" was conducted by Pastor Trabert, in which many important problems of young people's work were discussed. Following the afternoon session luncheon was served by the local League. The chief address of the evening was delivered by the Rev. L. D. Gable on "The Church and the Young Man," in which the growing spirit of indifference to religion was pointed out and the ultimate consequences given. Two new Leagues were received into membership, one being the first distinctively Junior League in the District. The delegates elected to the National Convention were Pastor Trabert, Pastor Karkau, president of the District, and Miss Marie E. Hachtmann. An Extension Committee, of which Pastor Trabert is chairman, was appointed and a determined effort is to be made to make the Brooklyn District a wide-awake organization of Lutheran young people. The next convention will be held in Freeport the latter part of September, when a special revision of the constitution will be made.

Rochester District.

—The Luther League of St. Paul's Church, Pittsford, Rev. H. F. Miller, pastor, recently presented to the church a beautiful brass cross and two handsomely engraved collection plates. The League, cooperating with the Dorcas Society, is installing six new stained glass windows in the session room of the church, which completes an especially finely executed series of art windows.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its twenty-first convention in Grace Lutheran Church, Lancaster, Rev. C. Elvin Haupt, D.D., pastor, Saturday, Sunday and Monday, September 19, 20 and 21. The general theme of the convention will be "Thy Will Be Done." Each senior local organization is entitled to two delegates and each District League to five delegates. Information as to hotels and boarding houses with rates will be furnished upon application.

York District.

—The annual York District Luther League Convention met in Christ Lutheran Church, York, Pa., on June 18, with 131 delegates and visitors enrolled. Three new societies were organized in this district during the past year.

The convention theme was "The Luther League as a Power Within the Lutheran Church." Following is an outline of the program:

Religious and Secular

1000 Subjects

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First Session—Addresses: "The Educational Value of the Luther League."
(a) In Church History, Rev. N. E. Apple, Red Lion.
(b) In Church Doctrine, Rev. C. G. Aurand, York.
(c) In Christian Service, Miss Grace Diehl, York.
General Discussion.
Senior Conference.
Three-minute Talks from Delegates: (a) Helpful Methods, (b) Difficulties.
Second Session—Junior Luther League.
(a) Value of an Organization.
(b) How to Help Juniors.
(c) Conference on Junior Work.
Addresses: "The Spiritual Value of the Luther League."
(a) To the Individual, Wm. Mervine Grove.
(b) To the Congregation, Rev. Peter Livingston.
(c) To the Community, Abner Curran.
General Discussion.
Address, "Relation of the Local League to the District League, State League and Luther League of America," Rev. G. W. Miller, Wrightsville.
Rev. Curran, a returned missionary from Afrrict, gave an exceedingly interesting account of his work and the condition in that country.
Third Session—Address: "The Spiritual Development of the Luther Leaguer," Rev. Arthur T. Michler.

The following officers were elected: President, Wm. H. Menges, Menges Mills; vice-president, Caleb K. Drenning, Wrightsville; secretary, Stella J. Schaeffer, York; treasurer, John L. R. Schiding, York; statistician, Rev. C. F. Jacobs, West York.

Northeastern District.

—The Junior Luther League, of St. Peter's Church, Pittston, Rev A. Bachofer, pastor, has presented to the church a very neat and attractive brass altar cross.

Northwestern District.

—The twenty-second annual convention of the District Luther League of Northwestern Pennsylvania, was held Wednesday, Thursday and Friday, June 24, 25 and 26, in the First Church, Warren, the Rev. Walter C. Beck, pastor. The theme of the convention was "Opportunities of the Luther Leaguer."

The song and vesper service at the opening session on Wednesday evening was in charge of Rev. Roeder, of Du Bois. The address of welcome was given by Rev. Beck, of Warren, and responded to by John H. Rupp, of Conneaut, vice-president of the District League. The

president, C. J. Frantz, M.D., then gave an address, which was followed by greetings and brief reports from the various leagues. This session was followed by a reception to the delegates and visitors, in the church parlors, at which Mr. B. G. Gregory, of Warren, acted as toastmaster.

The Thursday morning session was opened with a song and matin service conducted by Rev. Beck. The first division of the topic, "In Developing and Supporting Missionary Activities," was given by Raymond Leemhuis, of Luther Memorial Church, Erie, and the discussion opened by John H. Rupp, of Conneaut. There was also a short business session at this meeting.

The third session opened at two o'clock, the theme being "The Luther Leaguer in the League"; (a) "Social and Business," by Loell F. Harter, St. John's, Erie; and (b) "Devotional," by Roy C. Beaver, Greenville. "The Luther Leaguer in the Church," (a) "Customs and Practices," by Miss Adatha Sindorf, Du Bois; and (b) "Finances," by J. L. Carlson, Zion's Church, Erie.

The fourth session was held on Thursday evening. Rev. W. E. Frey, of Zion's Church, Erie, and D. A. Lowe, of Luther Memorial, Erie, gave very fine addresses.

The fifth session opened on Friday morning at nine o'clock. The matin service was conducted by Mr. J. L. Carlson, of Zion's Church, Erie. The topic, "The Luther Leaguer in the Sunday School," was treated by Miss Leah Bayer, of Ridgway. "The Luther Leaguer in Civic Affair," (a) "Religious," was taken up by Blanche Van Horne, of Meadville, and (b) "Political," by Dr. C. J. Frantz, of Warren.

All the papers given were good, and the discussions that followed the reading of them were helpful.

At the business session which followed the discussion, the following officers were elected for the coming year: President, Roy C. Beaver, Greenville; vice-president, John H. Rupp, Conneaut, Ohio; secretary, Grace M. Waha, Erie; treasurer, Clara I. Schutz, Meadville.

The following were elected delegates to the State convention to be held in Wilkesbarre: Raymond Leemhuis, Erie; John Rupp, Conneaut; Dr. Frantz, Warren; Hattie Reams, DuBois; Alice Uncle, Renovo, and Rev. W. C. Beck, Warren. Anna Witte, Erie, and Rev. Frey, Erie, were elected delegates to the National convention to be held in Baltimore.

The innovation of having a song service prior to every session was introduced at this convention, and proved to be a very enjoyable part of the program.

At the close of the convention, a rising vote of thanks was extended to the retiring officers of the District League, and to the Warren League and their friends for their many kindnesses and their very generous hospitality.

NEW JERSEY

—The local Leagues of Southern New Jersey, comprising those of Riverside, Hainsport and Camden, met at Epiphany Church, Camden, on Tuesday evening, June 9, for a rally. An organization was affected to promote interest and sociability among those represented. Those making addresses were Carl F. Thornbecke, president of the New Jersey State League, and Francis C. Leupold, president of the Philadelphia District League.

OHIO

Canton District.

—The spring conference of the Canton District Luther League was held on May 30 in Zion Lutheran Church, Wooster, Rev. R. S. Bowers, pastor. Delegates and visitors from Canton, Canal Dover, Alliance, Orrville and Mansfield were in attendance. The devotional service of the morning was in charge of Rev. Heilman, of Canton. The president, Dorner L. Keyser, gave a report of his year's work. This was followed by papers and talks on extension of the Luther League in other parts of the District.

A very interesting paper, written by Caryl Noffzigger, was read. Rev. M. D. Gaver, of Orrville, gave an interesting and beneficial talk on ways in which the Luther League can be of practical help in a congregation.

The second session opened at two o'clock. The theme that occupied the greater part of the afternoon was "The Model Luther League": (a) "Model Members," (b) "Model Equipment," (c) "The Pastor's Part," (d) "Proper Activities." Miss Nellie E. Lutz, of Canton, conducted a model Luther League meeting, which

Explanation of

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8⅛ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

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was very instructive to the members of other Leagues.

Rev. W. W. Kennerly, of Alliance, conducted a question box, many important questions (in regard to the Luther League) were answered by him.

At the evening service, Rev. Paul W. Koller, of Mansfield, gave an address, his subject being "The Development of Latent Possibilities."

Meals were served to the delegates by the ladies of Zion's Church.

This was one of the best conferences the Canton District has had.

—The Luther League of the church at Sulphur Springs recently presented a new piano to the congregation.

MICHIGAN

Detroit District.

—A regular meeting of this District League was held on May 19 in Christ's Church, Detroit, Rev. A. M. Sappenfield, pastor. The principal address was delivered by Rev. Alvin E. Bell, of Toledo, who in a forceful, logical and impressive address, emphasized the aims and objects of the Luther League.

ILLINOIS

Chicago District.

—The June delegates meeting of the Luther League of Chicago was held at the Hope Church, corner of Monticello and Iowa streets, on June 15, with an approximate attendance of 250. About eighteen Leagues answered to roll call, the banner attendance being awarded to St. Simon's German Church, with sixty-two present.

Arrangements for the annual picnic were discussed and the picnic committee was assured of co-operation by all Leagues represented to make this year's picnic one worthy of note. The date and place of picnic will be announced at a later date.

The president appointed delegates to represent the Luther League of Chicago at the State convention, which will convene August 13, 14 and 15 at Rock Island, Ill. Credentials and further particulars can be secured from Miss Hulda Miller, 1649 No. Richmond street. Visitors to the State convention are cordially invited to attend.

—On Monday evening, June 1, the Luther Leagues of the North Side District held a conference of the officers of the various Leagues, at the Holy Trinity Church, under the supervision of Mr. Teichmoeller, North Side, vice-president. This meeting proved of unusual interest and assistance and will very likely result in similar action being taken by the West and South Side Districts.

—The Bethlehem Luther League gave their annual reception to the new confirmants and reunion of former confirmants in the church parlors, Springfield avenue and Iowa street, on Tuesday, June 9. A most entertaining program was rendered and the affair was well attended.

IOWA

Eastern District.

—The eighth annual convention of the Eastern District of the Luther League of Iowa was held at Trinity Church, Burlington, Ia., Rev. S. M. Lesher, pastor, May 14 and 15. The following officers were elected: President, Mr. H. V. Morgan, Clinton, Ia.; vice-president, Leland Lesher, Burlington; secretary, Hazel Leinbaugh, of Iowa City; treasurer, Miss Grace George, North Liberty.

KANSAS.

—The Luther League of Abilene held its regular social and business meeting on the Mary Smith lawn, evening of June 18. After the business meeting the members enjoyed a social hour, at which time a light lunch was served.

OKLAHOMA

—The Luther League of the First Lutheran Church at Tulsa is doing a good work. The League has purchased a splendid church record for the congregation and presented it to the Church Council. They have also placed a church directory in seven of the best hotels in the city, which will be of a great benefit to strangers. The League is now busy raising $100, being their subscription on the new church, which is almost completed.

CANADA

—On June 29, the Young People's Society of St. Peter's Lutheran Church, Preston, met in the church to decide whether to join the German Young People's Society of the Canada Synod or the Canada Luther League. Letters were read from President Stoever, Luther M. Kuhns and others. Rev. M. J. Bieber, Canada Field Missionary, spoke, and after mature deliberation the society unanimously decided to join the Canada Luther League and thus become affiliated with the Luther League of America. The society numbers fifty-five young people and thirty were present. At the same meeting the League appropriated $25 to the work in Porto Rico, as a result of Miss Melander's visit to the congregation on the Sunday previous. The League will also place a window in the church. The pastor is the Rev. Jost Brandt, formerly of Watertown, N. Y., who since his recent advent to Canada has made himself felt along many uplifting lines, in his town and congregation. The pastor and Prof. O. Lincke, of the Waterloo Lutheran Theological Seminary, are engaged in canvassing the congregation for funds for the erection of the $30,000 seminary dormitory. Work upon the building has begun, and its completion by fall is looked for.

—The Luther League of the First Church, Berlin, Ontario, Rev. H. J. Behrens, pastor, which has an active membership of forty-two, has been especially interested and helpful in raising funds for the newly purchased church property.

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(*Continued from page* 35.)

Gettysburg, Pa., and Loysville Orphans' Home. The Orphans' Home has also received legacies of $1,000 from the estate of Charles W. Slagle, of Baltimore, and $300 from that of George E. Fickes, Newport, Pa.

—The Lutheran mission at Belen, New Mexico, Rev. J. A. M. Ziegler, D.D., pastor, contributed $500 to a sinking fund a few weeks ago, and at Easter gave $700 into a parsonage fund.

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Junior Lutheran Young America
July, 1914

DEPARTMENT CONDUCTED BY REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

A QUESTION BOX. The assignment of interesting queries, to be answered by members of the Junior League, may form a profitable feature of the work. To one or more persons should be entrusted the reception and distribution. These questions may be placed in a box kept at the church for the purpose, or sent directly to the committee in charge. They may then be written upon slips of paper and distributed among the Juniors, to seek the proper answers. A record of the questions ought to be kept and a note of the person to whom each query is given. At the following meeting the answers should be read or recited. For example, here are a few, by way of a beginning:

1. Why was the boy Luther named Martin?
2. How many times has November 10 recurred since Luther was born?
3. Into how many groups of books is the Old Testament divided?
4. How many classes of books are found in the New Testament?
5. What is meant by "Luther's Ninety-five Theses"?
6. Why was it necessary for Luther to translate all of the Bible into German?
7. Did Luther ever lose any of his personal rights as a citizen?
8. Who was Luther's greatest national protector?
9. Was Martin Luther ever in Rome?
10. Where was Luther born?
11. Where did Luther die?
12. How long did Luther live?
13. Was Luther a man of earnest prayer? How do we know this?
14. How do we know that Luther was a busy man?
15. What great invention, which helped to renew the Church, was made just before Luther's birth?
16. What great discovery took place when Luther was nine years old?
17. Will the opening of the Panama Canal help the cause of Christian missions?
18. Which is the more difficult work, the cutting of the canal at Suez or that at Panama?
19. Who wrote the Augsburg Confession?
20. Why was the Augsburg Confession written?

Many similar queries will suggest themselves, some of them of a local, others of a general character; and, if carefully answered, they will be helpful to the finders and very interesting to all. The questions should not be too difficult for young people to answer.

We rejoice to hope that more and more attention is being given to the development of the Junior department of our League. The greater number of Junior Leagues the more can be done for them in the way of publication, and of useful information, by mutual assistance. Thus, each Junior League is a silent influence for good, abroad as well as at home.

Let it not be supposed that the League organization of all congregations must have the name "Junior League," for *all* bodies of young Lutherans, such as "Mission Bands," "Helpers," "Endeavorers," may quite as readily be identified with it. Any society that assembles the young Lutherania of our churches is admissible and very welcome to all the benefits that can be derived from union.

In removing from the League of one city or church, why not carry with you a card of introduction to the League of the church in the city of your new home?

Happiness

Two schoolmates met, after many years had passed. James had, by various lawful but unfair methods, grown very rich. Joe was not rich, but he was out of debt and owned a neat little farm.

"Hello, James!" cried Joe, "I hear you are rich and happy. Congratulations!"

"Yes, I'm rich enough," answered James. "I could buy and sell this old town, if I chose. But I can't say that I'm especially happy. Heaps of happiness and heaps of gold don't seem to go together. How are things with you?"

"Just so-so," said Joe. "I'm not rich and not exactly poor. The old town could buy and sell me without half trying, but there isn't money enough in the country to buy one year of the happiness I get out of living on that little farm of mine."